

# *The* CHRISTIAN CENTURY

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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

## The Significance of Jesus

It cannot be doubted that Jesus is the most conspicuous personality in history. From him in both directions all the records of occidental life take their way. No influences have been so potent for the shaping of convictions and the organization of institutions as those he released.

Into human society at the moment of its most climacteric social and political experience he entered as almost the least impressive of its factors, and there are daily proofs that he is rapidly on the way to its complete mastery. His word possesses a power it never had before. His teachings dominate increasingly wider circles. His disclosure of ethical and religious values is taken with growing seriousness. His revelation of God becomes convincing and authoritative to groups never before moved by religious ideals.

These facts are the more remarkable in view of the radical changes that have occurred in the church's thought of Jesus during recent years. No greater revolution has taken place in the history of Christian thought than that which relates to the person of Christ.

The Jewish Christian church, which inherited the older Hebraic hope of a coming deliverer, seized upon the phrases and interests of the Messianic expectation, and applied them to Jesus. And the church has gone on through the centuries under the spell of this partial and material ambition of the Jewish community.

The early Christian society laid eager stress upon the Master's works of power. And though it gave them only a subordinate and comparatively unimportant place in his program for the world, it furnished the suggestion which later centuries of teaching have developed into a dogma of the supernatural, unearthly Christ, whose life was manifested in continuous miracle, and whose efficiency was demonstrated by marvel.

Catching at the words of adoration in which the first disciples poured out their love and reverence for the Savior, the Church has elaborated definitions so metaphysical and titles so mysterious as at once to rob Jesus of all human values, and to plunge spiritual religion into that very abyss of polytheism from which it was the task of the great prophets and of Jesus to rescue it.

And belief in these definitions and categories men call *faith*, as if the rich life of God to the world by the Master could be cabined in terms of metaphysics and speculation!

The results of this tendency to imprison Jesus in the realm of intellectual interests are easily perceived. He is lifted quite out of the normal life of human experience, and is made a supernormal, unreal and ineffectual being. He is divested of the qualities which give him value for the winning of character, and is removed to a cloudland of theology where he touches but remotely the lives of the men and women who most need his aid.

Further than this, religion is warped from life to dogma, ritual and organization, and the Church is robbed of its vitality and power. In consequence, Christianity is not taken to be a necessary and worthwhile possession, and its great ideas are doubted accordingly. The God of whom its appears to speak is given the estate of one who is concerned with second-rate things. A religion that gives the impression that it is mainly related to trivial matters easily acquires the reputation of believing in a trivial God. And beyond this point it can hardly go on its downward way.

What then has the Church to say about Jesus? What are the vital elements of its faith in him? If it is not to exhaust itself in affirmations of a secondary character—such as his fulfillment of Old Testament prophecy, his realization of Jewish Messianic hopes, his supernatural birth and ministry, his procurement of human salvation by mysterious, not to say magical, means, and his transcendental and metaphysical nature, all of which might be true without having special significance for human life—then what is to be the great affirmation of the Church as to his character and service?

The positive significance of Jesus finds expression, in part at least, in something like the following terms:

He is the heart and the hope of humanity. All its best anticipa-

tions for personal life and social enthusiasm find realization in him. All that the prophets hoped for in a better and more ideal humanity, all that bards and seers of non-Hebrew peoples yearned to see of personal nobility and public service, all that philosophy strove to attain by earnest effort and religion sought to realize by the aid of the divine, Jesus brought to expression in personal holiness and in a program of universal good.

He is the revealer of God. In himself were disclosed the qualities of love and righteousness which—as he made men understand—are the essence of the life of God. And he made God real to men by awakening in them a love for the things the Father loves, and a passion to perform the work of adjustment and service in which the Father has evermore been active. By virtue of this disclosure of the life of God he vindicated his right to be called the Son of God, for the true son is the manifestation of the father's character and purpose.

He is the interpreter of life. He spoke of his plan of living as the Way, the method by which completeness of life could be attained. He meant by this that whoever would take his point of view, adopt his attitude toward God, toward man and toward the universe could not fail of success. He did not ask men to accept some set of definitions which he formulated, nor to conform to a list of duties which he sanctioned. Rather he disclosed the realities of being, in harmony with which life comes to its noblest estate. The principles he announced and illustrated are basic and fundamental, as self-demonstrating as the laws of perspective or the rules of mathematics.

And the proof that they are fundamental and final is that they actually work when tried. This is the ground of the new appeal of Christianity. The old intellectual objections, the academic difficulties raised against the program of Jesus, have no longer the slightest validity. Our generation brings all things to the test of experience, and here the claims of our Lord are completely vindicated.

The first friends of the Master insisted that this would be true. They said that whoever tried his plan with serious purpose would know. The choice spirits of the ages have said the same. But the modern man, taking nothing for granted, makes trial for himself and finds it completely true. If any one today is still unconvinced, he simply has not tried the great experiment, or he has missed the point of emphasis.

And more than this, every claim for Jesus made by the historic Church is now seen to be true. Some of these claims were unimportant and secondary, but at base they are valid. He is the fulfillment of prophecy, when studied at its highest level. He is the Messiah, in virtue of the fact that no other term in the Jewish vocabulary was large enough to suggest even a fragment of his purpose. He is supernatural, not merely because of miracle in his life, but by reason of his complete harmony with the divine order in the universe, in which God is eternally realizing his gracious ideals. He is the atonement of humanity, because he proclaims and illustrates the complete harmonization of the human and the divine as possible for all men. He is the final authority in the realm of religion, not by reason of arbitrary command over the mind and conscience, but because of his revelation of the intimate truths of being. Like the pilot, the physician, the artist, he has authority because he knows.

His call is to himself, to his ideals, his way of living, his program and his service for the world. And this call has all the authority of a divine imperative, because it is fundamental to happiness, efficiency and the achievement of life.

He is the Son of God, in the fullest sense of which human thought or language is capable of conception or expression. But there is a title even higher than this—the Son of Man. That title expresses the completeness of his human experience, the closeness of his relation with us, the ideal, representative character of his humanity, and the reality of his ability to understand and assist the least of his brothers. It is the title he loved and used. Beyond all others it reveals his significance and his redemptive service. It is the badge of his final and atoning work.



## Social Survey

### The "Liberte" and the "Maine"

Because of the investigation of the causes of the destruction of the battleship "Maine," search for the causes which led to the recent "Liberte" disaster in French waters is of peculiar interest to Americans. The opinion has been put forward in France that there was an explosion of what is known as "B" powder in the magazines. There is also suspicion that the explosion was the result of a plot, since fire was discovered on the battleship "La Petrie" simultaneously with that on the "Liberte." There is no doubt, however, that the vessel was destroyed from internal causes. An examination of its hull seems to confirm the opinion that the "Maine" was destroyed by a mine from without. The effects of the destructive force upon the French and United States vessels are wholly different. The bottom and sides of the French vessel were blown outward and her destruction was practically complete. The bottom of the "Maine" is pushed inward, and, while the force of the explosion was sufficient to wreck the vessel it did not destroy every part of it as in the case of the recent accident. Expert opinion that the catastrophe to the "Liberte" is traceable to ignition of "B" powder is the cause of alarm in naval circles. It is recalled that a half dozen other vessels have been destroyed by the explosion of this powder without apparent cause. For several years it has been known that "B" powder deteriorates with age and becomes so explosive that it will ignite spontaneously. Its use, therefore, is highly dangerous upon war vessels in which it must be stored in large quantities. Either some new explosive of equal efficiency must be found, or the unused powder in the magazines must be entirely replaced at regular intervals. The expense incident to the latter course would increase the already enormous cost of the navy, but something should be done to prevent wholesale destruction of human life.

### A New Identification Science

Until recently the use of finger prints as a means of identification was never heard of except in novels and in the laboratories of experimental biologists like Galton. Distrust of the accuracy of this means of identification was so great that little credence was given such evidence in criminal court procedure. Not long ago, however, a criminal was convicted in New York City, on the sole evidence of a finger print. Objection by counsel was made on the ground that such evidence was irrelevant, but when finally convicted the prisoner broke down and confessed the crime. In the *Dietetic and Hygienic Gazette* (New York) we read: "The expert witness who demonstrated the evidential value of finger-prints at this trial was Lieutenant Faurot, who heads the Identification Bureau of the New York City Police Department. In demonstration Lieutenant Faurot introduced in evidence the photographs of twins. The front and profiles of the two were remarkably alike, as were also their Bertillon measurements; these measurements and photographs being passed around to the jury, they all (so it is reported) admitted they could not tell which was which. Lieutenant Faurot then demonstrated by means of their finger-prints how simple a matter it was to tell these twins apart. Further testimony of great scientific and practical interest was given by this admirable expert. Since the finger-print system of identification was introduced in the United States he has taken 65,000 impressions. This method is relied on when photographs and the Bertillon measurements fail. Apart from criminal proceedings: At least one railroad now uses this system as a means of identifying employees. Banks now identify foreigners in this way. Some of the government employees in the Canal Zone are paid by means of this system, as are also the Indians, who can not write their names. One may conceive here a veritable revolution in civilized transactions; for example, the substitution on behalf of people who can not write their names, of the finger print for 'his mark' on documents. About a month before Galton died the finger-print method was temporarily (and for the first time) successfully controverted in an English police court: A man was charged on suspicion with having been found loitering, supposedly in order to commit a felony. A previous conviction was sought to be established against him by the production from the police records of finger-prints, these being pronounced identical with his. He, however, handed in papers showing that he was serving

in the army at the time of the alleged conviction, whereupon he was promptly discharged. . . . A week later it was ascertained and proved beyond peradventure that this prisoner had stolen the army papers from another man; what is more, it was shown clearly by other marks of identification (as well as by his handwriting) that here was indubitably the man to whom the police had referred. . . . Galton published his 'Finger-prints' in 1892, and soon afterward his 'Index of Finger-prints.' He claimed that the chance of the finger-prints of two individuals being identical is less than one in sixty-four billions—a margin safe enough for the most careful of judicial procedures. If, therefore, two such prints are compared and found to be identical, nothing human can be more reasonable than that they are the prints of the same person; if they are not identical they must surely belong to different people. The chance of error is here infinitesimal; and such chance is still further eliminated if prints of three or more fingers are taken. The only requisite seems to be that the prints be taken clearly enough to bring out all the lines. It is considered that these lines and prints are more enduring than any other mark of the body; they do not vary from youth to age; they persist even after death, at least until decomposition has set in. Injuries alone change them; but a cut would be an added identification."

### Europe's Three-Cornered Puzzle

Over-zealous newspaper correspondents and the severity of the censors of both Italy and Turkey have combined to produce as confusing and conflicting a mass of reports of the conquest of Tripoli, as was thrust upon the public in the beginning of the Spanish-American War. Dispatches were received telling of the bombardment and capture of the port of Tripoli before a gun was fired. But from the best information obtainable it appears that the port has now been taken by the Italians after the destruction of several Turkish war vessels, and the capture of the ancient and practically defenseless fortifications, the latter probably taken by a hand-to-hand struggle. But what puzzles Americans most is, why did Europe allow Italy so free a hand in this domain while the occupation of Morocco, in north-western Africa almost precipitated Germany and France into a war which undoubtedly would have involved other powers. Perhaps this answer may be summed up in the words of the *Outlook*: "Italy would hardly have taken the step without such consent [of the powers.] The consent of England and France, if it has been secured, was doubtless due to the conviction that the Italian would be a better neighbor for the Egyptian on the one side, or the Tunisian on the other, that is the present native with his power to stir nationalistic aspirations. The consent of Austria and Germany was doubtless secured by the conviction that, with Italy busy in Africa, Austria could more easily prepare Albania for the time when she can absorb it, and Germany could more easily influence the world to acquiesce in her dreams of larger colonial empire, the desire for which might even suggest to Italy that, as she would snatch Tripoli from Turkey, so one day Germany might snatch Tripoli from her!" The *Outlook's* editor feels that should Italy deprive Turkey of Tripoli, Turkey will in turn seize some part of Greece, for it will be necessary for the Young Turks to do something to redeem themselves if they hope to remain in power. But Italy has not been left to treat with Turkey entirely as she might desire. Austria is said to have warned Italy officially that if the conflict is carried into Albania she will regard it as an unfriendly measure, and will accordingly dispatch war vessels to that quarter. Russia is represented as even more aggressive, in announcing that she will take drastic action if the conflict is carried outside of Tripoli. Italy so far has been as tactful in diplomacy in keeping off the toes of the other powers as she was artful in strategy in declaring war at an opportune moment when she could take full advantage of Turkey's unpreparedness. This tact continued probably will prevent complications, while a misstep on her part may throw the delicate mechanism of European peace into the confusion of a wide-spread conflict.

One decided advantage of the modern immense floating palaces called ocean liners over the small steamships in which all passengers were carried a generation ago was shown recently when the *Olympic* of the White Star line received a terrific blow in a collision with a British man-of-war. While a great hole was torn in the *Olympic's* side, the ship is said to have scarcely felt the shock, and the number and size of the compartments insured her against the fate of a smaller vessel, which would have quickly gone to the bottom. The man-of-war was more seriously damaged than the vessel of commerce.



# The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

## Catholic

### Father Phelan's Opinion of the Liquor Business

Father Phelan, editor of *The Western Watchman*, uses plain words when he writes about the liquor traffic. Here is a paragraph from his paper:

"We must be candid with those gentlemen. And candor compels us to tell them that they are the most despised class of men in this state and in every state in the Union. Their business is disreputable and they are thoroughly disreputable themselves. For a half century the people have been devising means of getting rid of them. The saloon is a pitfall for the weak and a rendezvous for criminals. The saloon men have fostered crime and criminals from the day the first saloon was opened. It is regarded as disreputable to go into a saloon. It serves every base purpose and can not serve any good purpose."

### The Motive of Catholic Schools.

"Now, if the curriculum and method of these (parochial) schools are practically the same as those of the public school, why do a people who are by no means wealthy choose voluntarily to assume the onerous burden of establishing and maintaining them?" A writer in the *Catholic World*, Michael Henry Lucey, answers this question with the words of Mr. Lavelle, Rector of St. Patrick's Cathedral:

The Catholic schools are supported by a large body of earnest, sincere, God-fearing men, who believe in their faith as they do in their life; who are anxious to see their faith stamped indelibly upon their children; who fear that this faith and all faiths are liable to be weakened, if not lost, by an education purely secular; and who are convinced that by making this sacrifice of double taxation they are doing the best possible service for the welfare of religion and morality, and, at the same time, for the honor, exaltation and solidifying of those institutions, whose symbol is the royal red, the lily white, and the azure blue of the Stars and Stripes. Why do they believe this? They dread, on principle, the education of the head without the heart. They see more vice than there should be about them, in high places and low—drunkenness, licentiousness, dishonesty, hate, with all its revolting sequels—divorce, disloyalty, anarchism, faithlessness to trusts.

### A Catholic Social Worker.

Certain writers and speakers have appointed themselves a publicity committee to keep the world informed of the failure of the church to meet its social responsibilities. It is proper for religious periodicals to tell what men of faith are doing to adapt religious institutions to the needs of the age. Protestant and Catholic will take pleasure in reading the tribute of Edward T. Devine, editor of *The Survey*, to William J. White:

Social workers of every faith pay eager homage to the memory of their fellow-worker, the Very Rev. Dr. Mgr. William J. White, supervisor of Catholic Charities of Brooklyn, who died on August 29, as he was completing the forty-first year of his age. Dr. White, he has usually been to us, though we took our full share of satisfaction in the rank conferred upon him by Pope Leo for his success in the supervision of the charities of Brooklyn. More completely than almost any other man he embodied for us the rapprochement between the eternal religious tradition, and the new social spirit of our own age. Of his loyalty and devotion to the Catholic Church others may more appropriately testify, though it never occurred to any of us to question it. Of his loyalty and devotion to the ideals of modern philanthropy as they are held in common by Jew and Gentile, by Catholic and Protestant, by socialized wealth and by socialized labor movements, we were always equally assured. Dr. White's address at the Boston National Conference of Charities and Correction in June, the last of his public addresses before a general audience, was a stirring and vigorous defence of the church against the charge of being reactionary and indifferent to the material needs of men, and a luminous exposition of the attitude of the church towards social needs and social reform as Dr. White finds it expressed especially in the encyclicals of Pope Leo XIII. Most striking is the eloquent closing paragraph of this summary in which he brings together the threads of his argument, and pays just tribute at once to the church in whose name he speaks and to the social workers in the midst of whom he stood: "Finally, she boasts, not without reason, that in proclaiming the sanctity and indissolubility of marriage, the solidity of domestic society, the divine origin of authority, and the need of virtue and morality in the private citizen, she has given the social worker a background for his reforms, a solid foundation upon which to build that city of God which every earnest social worker sees in vision, labors to bring down from the clouds, and which in a thousand centers of teeming humanity is slowly becoming a reality."

Sane, sincere, open-minded, sympathetic, and plain spoken, Mgr. White was a most valuable worker whether on the foundations or the superstructure of that city of our visions. The national, state, and city conferences were filled with his friends, who mourn with

those of his parish and of his communion, and who hope with them that his influence will not soon disappear from among men.

## Methodist

### Opening the Pulpit.

Dr. Tennant, superintendent of the Burlington District, Iowa Conference, has taken a strong position against the opening of the pulpits of his district to the various causes which demand the attention and support of Christian people. Dr. Tennant has shown his interest in these causes by ready co-operation, but he does not believe the gain to them is not sufficient to make up for the positive injury to the church which comes from frequent interferences with the regular preaching. The *Central Advocate* has this to say on the subject:

This deserves consideration. It is well established fact that the real strength of a pulpit depends upon, not its occasional flashes, but its substantial continuity, its cumulative lines of thought, its system, its long and comprehensive plan. This is the strength of a year and of a pastorate. It is this that makes a steady, church-going congregation. The work of the pulpit is a serial; it is "to be continued," it is to grow; to come to a finish. The pulpit is ever in motion, ever going forward. To permit this continuity to be broken in upon by outsiders, no matter how zealous or how commendable, is an experiment, and its end may be far from what is expected. It is likely to be upsetting all the way round.

The better way is to give the field agent fifteen minutes, perhaps twenty, to recite his story. If he has the grace of compactness he can tell more in fifteen minutes than he can in fifty, so far as results are concerned. There can then be a hymn, there can be a word of prayer; and the sermon can come on as usual; this plan helping all interests, including that the field agent has presented, because of the vision and tone the sermon has brought. Have both.

## The Laymen's Missionary Movement

The purpose of the Laymen's Missionary movement, says Samuel B. Capen, President of the American Board of Commissioners for Foreign Missions, can be stated in a single sentence. "It was organized to help the boards of foreign missions of the United States and Canada prosecute more vigorously their foreign-missionary work." In the *Christian Endeavor World*, Dr. Capen gives a summary of the results of the movement. It has created a new atmosphere everywhere, it is reaching mature men as no other movement has done, it is helping to put the whole church upon a better business basis, it has helped the missionary work at home, and it has made it easier for churches to meet their local expenses. There has been a wonderful gain in the offerings to all the mission boards. The sixth, seventh, eighth, and ninth items are given in Dr. Capen's own words:

Sixth. The Movement has helped as nothing else has ever done to give foreign missions their true place. The church as a whole has never taken the foreign-missionary enterprise seriously; to many minds it has been incidental. In the past if you asked a man for a gift, he would regard it as optional with him whether he should give or not; he looked at it very much as he would at an invitation to buy a ticket to a concert of a lecture. But men are beginning to see that an obligation rests upon them. The command, "Go ye into all the world," was not restricted to the apostles. The Movement lays its emphasis upon the stewardship of life. In the new thought the missionary offering is seen to be a part of divine worship.

Seventh. The new emphasis upon missions has brought encouragement to missionaries. The hardest of all the burdens they have had to carry was the feeling that they had been sent to the front only apparently to be neglected or even forgotten. They knew of the costly buildings at home and the personal luxury. They saw their own work growing year by year and the needy hands outstretched for help; they heard the pitiful cry for something better from the thousands all about them. Then they turned to the home land and voiced this cry, and it seemed to them sometimes as though the churches had mocked them. They asked of us bread; and, if we did not give them a stone, many of us sent them only crumbs. But this Laymen's Movement has given them new courage and new hope.

Eighth. The Movement has done much to promote unity in the church. In past years each denomination has been thinking only of its own interests; all this has been changed. In this Movement, which is both interdenominational and international, there are no more rivalries; we are not building up denominations and sects, but the kingdom of God. The Movement has helped to bring about a greater practical coöperation between mission boards. In the judgment of some this is the greatest work of the Laymen's Movement.

Ninth. I believe that it can be fairly stated that one of the great results of this Movement has been the new spirit of devotion and the new meaning to prayer which has come to tens of thousands of lives. Missions have a place in the "silent hour," at the family altar, and in the public place that they did not have a few years ago. A letter recently received from an observer well situated to know the facts states that he believes there is twice as much prayer heard in the church of God for missionary work as there was six months ago. Prayer is the real dynamo in the church life today, as it has been in all the movements of the church from the beginning.

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## My Favorite Old Testament Character

The study of the heroes of faith, if it is real study, is a method of self-examination. We may thus discover where our faith is weak, where selfishness is enthroned, and how insignificant are many achievements of which we have boasted. On the other hand, we may learn what great things men of limited talents can do. We ought, therefore, to read the lives of the saints not only to rid ourselves of the conceit of an upstart age, but also to deepen our appreciation of what every faithful man is doing to add to the virtues and happiness of mankind.

Abraham is the pioneer. He goes into new territory. He leads the way to a higher faith. All true religion is progressive. The best is always yet to be. The golden age is not in the past; it is coming. We look to the past not wisely if we imagine that it would be better for us to return to its ways and conditions. The men of the past whom we justly praise were great because they were dissatisfied with things as they were and wrought for the building of a nobler society. In so far as their labors have not been in vain, we have privileges which they did not enjoy.

The courage of faith is illustrated by Abraham. He knew not what the future had in store for him. One thing, however, he must have known, that he could not keep on good terms with himself and not make the venture of faith. To live the life of those about him meant certain failure. Then, when he was called upon to do the thing that promised to defeat his highest hope, he obeyed the voice of the supreme authority. We need prudence, but prudence never does great deeds. It merely helps us to avoid mistakes. The daring of faith has been and is the explanation of great lives.

The generosity of faith appears in the life of Abraham. The strife between his herdsmen and those of Lot would have given a mean spirited man an opportunity to assert his rights in swelling words and by a show of force. The man of faith could leave to another the choice that divided the land. The lack of generosity has marred the work of many a religious leader. The ecclesiastic has been afraid to entrust power to the people. The theologian has been afraid to let the multitude think. He has written out his creed and tried to force others to subscribe to it.

The giant figure of Moses may not seem to have any lessons for the common man, yet its significance is essentially that of every successful life. Faith and courage and human sympathy are at the basis of the greatness of Moses. He is larger than most men, but he is still a man. The love and solicitude which watched over his infancy have nothing in them that is unusual. We know fathers and mothers who love their children and are ready to lay down their lives for them. And doubtless from his parents he learned the lesson of love and faith.

It is the ambition of many a youth to have a comfortable place in the government service, with an assured salary and no danger of a dismissal. Moses had no such ambition. He knew, what every intelligent young man knows after he has done a little thinking, that

royal and government favor cannot make men. Men are made great by what they do. Among the most insignificant fellows in the world are men whose living depends upon official favor. He who seeks the praise of royalty seldom gets himself enrolled among the benefactors of the race.

Moses was a labor leader. Slavery was a corner stone of Egyptian civilization. The Pharaoh and his nobles had no compunction about living by the toil of other men. Indeed, they measured their greatness by their ability to exact tribute from what other men had produced. The Israelites were very unwilling slaves. They were free sons of the desert. It was only for a time that they could forget their origin. The coming of a leader was sure to mean, at last, a fight for freedom. Moses saw the injustice his people suffered, and, seeing it, his life work was made clear to him.

The rights of the spirit as well as of the body were demanded by Moses when he stood before the king of Egypt. "Let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to Jehovah our God." Slavery was not only depriving the people of the work of their hands; it was robbing them of their spiritual heritage. In his demand for the liberation of Israel from the rule of the taskmaster in order that Israel might be spiritually free, Moses is a leader whom all who believe in freedom must follow, if they are to lead wisely. [Midweek Service, Oct. 23. Heb. 11:1-40.]

S. J.

## The Meaning of Baptism

### IV.—THE MEANING OF THE WORD (Continued.)

Careful reading of Alexander Campbell's utterances on baptism will disclose three assumptions upon which he builds his entire defense of the Baptist dogma. They are:

1. That a word always retains its root meaning in all its forms and in every context.
2. That *baptizo* in the New Testament is a word of specific action.
3. That scholarship justifies him in translating *baptizo* by "immerse" in the New Testament.

Each of these assumptions is erroneous.

1. The first assumption is one that we have been considering in the two previous chapters. We have already before us data enough to justify our astonishment at such a statement as the following from Mr. Campbell: "According to the usages of all languages, ancient and modern, derivative words legally inherit the specific meaning of their natural progenitors, and never can so far alienate from themselves that peculiar significance as to indicate any action specifically different from that intimated in the parent stock." In the following statement the italics are Mr. Campbell's: "Wherever the radical syllable [*dip*] or *bap*] is found the radical idea is in it."

Mr. Campbell conceived some "law" to obtain which held words to a certain logical course of usage. But there is no such "law." The meanings of words are not governed by a determinate principle or law. They mean what they are meant to mean by those who use them. Their meanings are often accidental, even capricious. It was purely capricious that *bapto* should have come to mean "dye," that *candidatus* should have come to mean an aspirant for public office. This assumption that words retain their root meaning throughout their entire usage is purely fictitious.

Instances could be multiplied indefinitely to substantiate this point. But we shall limit ourselves to those illustrations that have already been given. In the case of *psallo*, as we have seen, there is a clear refutation of Mr. Campbell's first assumption. This word's primary meaning was the specific physical action, "pluck," or "pick." In its specialized use as "sing," or "making melody" in your hearts, there is no trace whatever of its root meaning. The word actually did what Mr. Campbell said a word could not do, namely, "alienated from itself" its primary meaning and took to itself a meaning "specifically different from that intimated in the parent stock." In the case of *bapto* it has been shown that the italicized statement (above) of Mr. Campbell is erroneous. This word we have found used as "dye" or "stain" in contexts where no hint of its primary meaning "dip" is present.

But the most convincing evidence against this assumption of Mr. Campbell is found in the actual use of the word *baptizo* itself two or three centuries after Christ. As is well known it was at about that time that sprinkling or pouring was introduced as a substitute for immersion in administering baptism. Greek was then the common language of the church, just as common as in the time of Christ. But this ceremony in which water was poured upon a person was called *baptisma*.



Here was a Greek speaking people to whom, according to Mr. Campbell's argument, *baptizo* meant "dip" or "immerse," and yet they apply the word to a ceremony in which there is no trace or hint of dipping. Such a procedure would have been impossible. We cannot conceive one who speaks English pouring a little water on another's head and saying, "I immerse you into the name of Father, Son and Holy Spirit!" Manifestly *baptizo* did not mean "immerse" to the Greek speaking church of the third and fourth centuries. It connoted the rite of induction into the church, a rite whose essential meaning was found elsewhere than in the particular physical act by which it was solemnized.

This use of *baptizo* at the time the form of administration began to be corrupted both refutes Mr. Campbell's assumption as to the immutability of a word's meaning and establishes our contention that *baptizo* in its Christian and New Testament context stood for the total social act by which a new religious status was conferred.

2. The second assumption of Mr. Campbell's, that *baptizo* is a word of specific action, demands but little attention in view of what has already been said. He illustrates his point by citing "go" as an example of "generic" action. "Creep," "run," "walk," "ride," etc.—these are all "specific" actions, particular forms of "going." *Baptizo*, Mr. Campbell said, signifies a specific action, "dip."

Of course this is true, in the primary meaning of the word. But when once it is admitted that words take on different meanings in new circumstances it is fallacious to reason from the meaning of the word in its primary signification. We have seen in the cases of *bapto*, *psallo* and *candidatus* how specific words become generic in their specialized usage. Whether *baptizo* in its New Testament usage entirely lost its primary specific meaning "dip" or not is a question whose answer waits upon an examination of the actual New Testament texts. But that there is nothing in the so-called "laws" of language to prevent its becoming wholly generic the illustrations we have adduced amply prove.

3. There remains now to be considered the assumption concerning the confirmatory support which Mr. Campbell conceives the scholarship of the world to give him in his translation of *baptizo*. There is something very naive and yet very shrewd in the way Mr. Campbell and all Baptist controversialists quote the "scholarship of the world" on their side. One cannot help wondering how these scholars, the great majority of whom are pedo-baptists, can go right on practicing affusion if they are on the Baptist side of the controversy!

The fact is that on the vital point of the argument the scholars quoted by Mr. Campbell are not on the Baptist side. Baptist controversialists have a way of overlooking the most important utterances of the authorities they quote. They also have a way of reading their own view into the silences of these scholars.

Scholars generally agree to two points made by Mr. Campbell—that the root meaning of *baptizo* was "immerse" and that baptism was solemnized in New Testament times by immersion. But on the point that *baptizo* in its characteristic New Testament meaning signifies "immerse" and should be so translated, these scholars are either silent or opposed. We must not review the scores and scores of quotations which Mr. Campbell gives. It will suffice our present purpose to examine his quotations from the three scholars whose translations together constitute "The Living Oracles"—Doctors George Campbell, Doddridge and Macknight. The following quotations are given by Mr. Campbell:

Dr. Doddridge says, "Baptism was generally administered by immersion, though I see no proof that it was essential to the institution." On Romans 6:4 he says, "It seems the part of candor to confess, that here is an allusion to the manner of baptizing by immersion as most usual in these early times."

Dr. Macknight says, "In baptism, the rite of initiation into the Christian church, the baptized person is buried under the water."

Dr. George Campbell says, "The noun ought never to be rendered 'baptism,' nor the verb 'to baptize,' except when employed in a religious ceremony."

In addition to these we may also give a quotation from Professor Stuart of Andover, of whom Mr. Campbell speaks in the highest praise. He quotes him as follows: "For myself, then, I cheerfully admit that *baptizo* in the New Testament, when applied to the rite of baptism does in all probability involve the idea that this rite was usually performed by immersion, but not always."

We do not give these quotations here on account of the possible exceptions to immersion in early practice which they suggest. Those exceptions we regard as extremely unlikely. Our purpose now is to draw the reader's attention to the fact that these authorities on whom Mr. Campbell leaned evidently regarded New Testament baptism, not as a physical act of immersion, but as a rite, an institution, an ordinance, and that they would have regarded the

translation of the word by "immerse" as emptying it of its essential meaning. We have put the italics into the quotations to aid in making this clear.

Mr. Campbell entirely overlooked this implication of almost all his authorities. He assumed that having obtained their admission that the root meaning of *baptizo* was "immerse" and that the early practice was by immersion, he could then substitute the word "immerse" for "baptize" in the Great Commission and throughout the New Testament. But he does not quote, to our knowledge, a single non-Baptist authority for this procedure. The scholarly authorities on whom he relies all imply by their statements that the word meant much more and something different in its characteristic New Testament use than simply "immerse."

How Mr. Campbell and other Baptist disputants could have overlooked this very vital point is hard to explain. But the time has fully come when Baptist writers should exercise greater modesty in their claim as to the attitude of "the scholarship of the world."

Next week we shall consider the primitive practice of baptism.

## The Death of Professor McGarvey

The news that the aged and revered president of the Bible College at Lexington, Ky., had passed away brought sincere regret to the Disciples throughout the country. His ill health during the past

two years, and his advanced age rendered it probable that he might be called at any time. Yet the event was not expected at once, and the death of such a man is always the occasion of surprise and grief to those who have known him.

He was born in Hopkinsville, Ky., in 1829. His father was from Ireland, and his mother from Virginia. In 1839 the family moved to Tremont, Ill. In 1847 J. W. McGarvey entered Bethany College, from which he graduated in 1850. For a time he taught in a school for boys, but in 1851 he was ordained to the ministry.

He preached for several years, chiefly at Dover, Mo.,

where he spent nine years. During this time he became widely known in the state as a preacher and debater. Five public discussions were held by him in various places and with representatives of different denominations. In 1862 he went to Lexington, Ky., as minister of the church, and there he remained till the time of his death.

But his life work was not to be that of a preacher, though he was often heard in the pulpit. In 1865 he accepted the position of teacher in the College of the Bible, and for some years he has been president of that institution, connected with Transylvania University.

Professor McGarvey's department was that of biblical exegesis, and the students of the institution, whom he trained in a masterful way in the knowledge of the English Bible, looked upon him not only as an able and honored guide in the Scriptures, but also as a personal friend for whom deep affection was felt. Few teachers among the Disciples have drawn their students into a more intimate and trusting friendship than he.

As a writer, Professor McGarvey made for himself an assured place in the literature and journalism of the brotherhood. His "Commentary on Acts" passed through several editions, and was probably the most widely used text book ever written by a Disciple. In the first period of critical studies in America, he took cardinal interest in the new movement, as his work on the "Text and Canon" shows.

But as the critical activities of the world of scholarship moved on into the field of literary and historical investigation, he found himself unable to follow the main current of opinion. In his views on the leading questions of Old Testament study he accepted the conservative attitude of such scholars as William Henry Green, and Edward Cove Bissell. When Driver's "Introduction to the Literature of the Old Testament" was published in 1891 he wrote extensively in dissent from the views it maintained, views which would now be regarded as the moderate and generally accepted verdict of biblical scholarship. His most ambitious work of a critical character was a review of Driver's "Deuteronomy," with which he dealt in a series of articles, strongly affirming the traditional view of the





Mosaic authorship of the book.

In the same conservative spirit he has contributed for years to the department of "Biblical Criticism" in the *Christian Standard*. With many of the critical views expressed there and elsewhere in his writings numbers of his brethren in the ministry and in the work of education have found themselves unable to agree. Most of all have they deprecated the tone of mordant and caustic severity in which too often he permitted himself to pronounce with apparent finality on the views of others. This style of expression was chiefly regretted by those who knew and loved him best, and were able to discriminate between the hasty and biting paragraphs of a clever, witty and able writer, gifted with a fund of humor and sarcasm for the defense of his opinions and the chastisement of the dissenters, and the rich Christian character and warm heart of a teacher and father in the faith.

But though the critical views of Professor McGarvey belonged to a period and school of thought now largely passing, his sincerity and earnestness, his unalterable fidelity to the deeper values of the Christian faith which he shared with all his brethren of every critical attitude, and the sweetness and serenity of his personal experience of religion, were noble qualities which leave enduring influence on his students and friends.

In his class room he was at his best. Though afflicted with deafness for many years, he listened to the recitations of his

students whom he called one by one to his desk. To the last he was not convinced that some of the practices of his brethren were right, and during the last years of his life changed his membership that he might worship with a church that did not use the organ. But his convictions on this and many other matters were respected by those who did not share them. And the life he lived gave convincing proof of the profound faith he possessed.

In the passing of Professor McGarvey the Disciples have lost a notable figure. He was fearless and positive in his views. He did not hesitate to condemn opinions and practices in which he disbelieved. If he was sensitive to the reactionary tendencies of some who claimed his authority for their illiberal interpretation of the gospel; or found it necessary to protest at times against the obscurantism, perversion and divisive character of the journal to which he was the chief contributor, he yet had confidence that the constructive elements of his message would win home to the hearts of his children in the faith. And in this confidence let us believe he was not mistaken.

For Professor McGarvey as a man and a Christian all Disciples have profound and sincere respect. Many will feel deep personal grief at his departure. His place is assured in the regard and memory of the brotherhood. And his name will be honored among the noble men whom this religious movement has given to the world.

H. L. W.

## Shall These Christians Be Received?

### The Christian Century's Opinion

Last week *The Christian Century* presented a report of a questionnaire on Christian unity, tabulating the sentiments of 109 representative ministers on an actual opportunity for the practice of the Disciples' plea. After the paper went to press, but before it was received by any subscribers, seven additional replies to our inquiries were received. One of these was personally favorable to receiving the Methodists but unwilling to do so lest the work of the Foreign Society should lose support thereby. This reply should be added to Class VI, making a total of eight in this class. Six replied decisively, Yes, the Methodists should be received. These added to the sixty-four reported last week make seventy in Class VII.

Not the least remarkable feature in this questionnaire is the fact that only ten out of 126 whose opinions were requested failed to reply.

We may repeat here the revised returns: 2 declined to give an opinion, 3 gave vague or inquiring replies, 22 were opposed to receiving the Methodists, 6 suggested some form of associate affiliation, 5 said whatever the missionaries do will be satisfactory, 8 were personally favorable to receiving them but feared its effect upon the home church, 70 answered, Yes, receive them.

The *Christian Century* promised to give its own opinion, with reasons therefor, in this issue. Without repeating in detail the missionary's description of the situation within which the problem arose, it is sufficient to say that by the principles of economy and comity under which mission work is carried forward, it is agreed by all concerned that the Methodists should retire from a certain city in which Disciples and other religious bodies are at work. It seems desirable, whether from reasons of convenience or previous fraternal relations, or whatever reason, that the Methodist members should identify themselves with the Disciples church rather than any other mission church in the city. This the Methodists are willing to do and their missionary authorities are willing that they should do, provided the Disciples will receive them without invalidating their church membership by insisting upon their rebaptism.

Should the Disciples receive them or not? The *Christian Century* answers unhesitatingly, Yes, and for the following reasons:

#### I.

Because it is the will of Christ. These Methodists are our Christian brethren, members with us of the one and only church of Christ, already in the fellowship of all who belong to the church of Christ. That they should be received into the full and complete fellowship of all disciples is the plain commandment of the church's Head.

Our Lord's prayer for the unity of his followers is the highest disclosure of his will. Too long Christ's followers have read their Master's intercessory prayer as merely *his prayer*. Now they are beginning to read it as *their duty*. His prayer is his supreme commandment. Not in edicts and formal commissions is the will of such a Lord revealed, but in his prayers. What Christ prayed for,

that represents his supreme will. What Christ willed, that is the disciple's top-most duty.

Our Lord's prayer for the unity of his disciples was prompted by the possibility of just such a situation as is actually presented to these Disciples on the mission field. The Master yearned that nothing should prevail to break the unity of those whom the Father had given him. The fact that these his immediate followers, and all who in the future should believe on him through their word, were *his*—the fact that he had accepted them—this fact he besought the Father to make an effective and sufficient ground of their fellowship and unity one with another.

There is, therefore, a certain disloyalty in even debating the question of receiving these Methodist Christians into fellowship. If the church were a human institution, a club or society, there would then be room for parley here. But the church is not just a human institution; it is divine. Its terms of admittance are not made by man. Man's duty is to maintain unity among those whom God receives. A congregation of Disciples has no jurisdiction in the matter of receiving other Christians into their fellowship. They may not raise the question, Shall we give them our fellowship? They have no right to withhold it.

A body of Disciples, ever going back to Christ, speaking where he speaks and remaining silent where he is silent, must obey him in the practice of unity with all members of his church or stand convicted of fundamental disloyalty to his will.

#### II.

The historic ideal of the Disciples demands that these Methodists be recognized as members of the church of Christ and received as such. From the earliest days the Disciples have set themselves to advance the cause of Christian unity. The primal impulse of their movement was a protest against the divided condition of the church and an earnest and practical attempt to transcend sectarian distinctions.

From the beginning the Disciples sought to maintain fellowship with their brethren of the denominational order. It was not of their own choice that they became a separate movement, with all the outward marks of a denomination. They wished to remain in the churches, and never ceased to deplore the un-Christian spirit that forced them out by making their fellowship uncomfortable.

Is it not a strange irony that we should now turn the tables on those who put us out of their fellowship by refusing to take them into ours?

That this sectarian principle of church-membership should have established itself in our procedure only shows in what degree our denominational success has obscured the great vision of Thomas Campbell. Under cover of obedience to an assumed command of Christ in a single item of the ancient order of the church, we have allowed his great catholic commandment for unity to fall into eclipse. If Christ's assumed command to practice immersion only

stood in conflict with his command to practice unity there might be some justification for choosing to obey either of the commands to the exclusion of the other, although our own standard of moral values would be plainly disclosed thereby. But as a matter of fact there is no conflict between these commandments. "This ought ye to have done and not left the other undone."

We write in this strain not bitterly, not critically, but penitently. Our words reflect we are assured, the sentiments of a great multitude of our brethren who perceive the sectarian pocket into which our practice of close membership has thrust us. In the hour when God's people are drawing together, at home and on the mission field, instead of appearing as a prophetic and ardent champion of unity, the Disciples too often actually complicate the problem and hinder this mighty enterprise of their Lord. And all because, as in India this past summer, they were unable clearly and unequivocally to say that unimmersed Methodists and Presbyterians were members of the church of Christ and to receive them as such.

It is high time that we returned to the fountain of our history and drank again of the pure waters of catholicity and idealism from which our great movement sprang.

### III.

A third reason is that we owe it to ourselves to receive these Methodists into the full fellowship of our mission church. This is closely related to the second reason given above. That applies to our historic purpose; this applies to our present character as a church.

A church of Disciples cannot afford to cultivate in its practice a sectarian character. We were born in the hatred of sectarianism. The refusal to receive into our membership one who is a member of the church of Christ commits us to the essential principle upon which the whole sectarian order of the church rests.

Any congregation that denies membership to those whom Christ has received becomes thereby a sectarian congregation, narrower in its basis of fellowship than the church of Christ.

The Disciples of Christ have ever been sensitive about becoming another sect among the sects. It was this fear that held our fathers in connection with Presbyterian and Baptist churches long after their fellowship began to be strained and uncomfortable. We have never given over the idea that we are not a denomination. Our favorite description of our position is that it is the common denominator upon which all denominations may find unity.

But no mere theory or claim of this sort will carry far in the face of a contrary practice. Whether we are a denomination or not depends not upon our plea, but upon our practice. If we select from among Christ's people those with whom we will have fellowship and reject the rest we thereby become sectarian. If we practice Christian unity with Baptists and refuse to practice it with Methodists and Presbyterians we are carnal, the spirit of schism is in our heart as it was in the church of Corinth.

Are Baptists members of the church of Christ and Presbyterians not? Has Christ received Baptists and rejected Methodists? If Christ has made no difference in the churchly status of Presbyterians and Baptists why should we? If Christ receives Methodists into his fellowship and into his church without re-baptism why should not we?

In order, therefore, to save ourselves from sectarianism these Methodists should be received.

### IV.

Besides all this, the Disciples owe it to the Methodists to receive them. One of the most unexpected revelations of our questionnaire published last week was the frequency and unconcern with which some of our respondents consigned the Methodists to the Presbyterian or Episcopalian church. This only shows how far these Disciples have lapsed from their pristine ideals into respectable denominationalism. Here is a group of Christians who are willing to forsake the denominational order and become Christians only. And here is a group of Christians only who insist that they shall not do so but shall remain in the denominational order, simply exchanging one sectarian name for another!

This would be a ludicrous paradox if it were not so sad. Let us review those elements of the denominational order which the Disciples have insisted must be abandoned for the sake of a united church. They are: Denominational creeds, denominational names, denominational orders, denominational communion, denominational baptism.

And now let us see what is involved in the proposal that these Methodist Christians be taken into the full fellowship of the Disciples:

They would abandon a denominational creed.

They would abandon a denominational name.

They would abandon the practice of a denominational baptism.

As Methodists they have no denominational orders to abandon.

They likewise have no denominational communion to abandon.

And yet in the face of their willingness to be called Christians only and thus to completely identify themselves with an undenominational order of things there are those who would insist upon their retaining their denominational name and status. Why should Disciples of Christ thus hinder those who wish to practice Christian union? The only answer given is that these Methodist Christians do not understand the New Testament teaching on baptism as we do and we cannot receive them until they do so understand it and submit to it.

### V.

In the premises who is proposing to do more for the sake of Christian unity, the Methodists or the Disciples? The Methodists are proposing to curtail their liberty for the sake of unity. Besides giving up the denominational features above enumerated, they are willing to surrender what privately they regard as a right, namely, the practice of sprinkling for baptism.

They are moved by precisely the same spirit as that which would prompt Paul to refuse to eat meat while the world stands if it caused his brother to offend, if it caused division in the church. Paul's principle of action is the basic principle upon which the unity of the church must finally rest. There can be no unity until the people of God learn to act upon that principle of mutual deference and love.

But these Methodists propose to act upon that principle. To them the form of affusion in baptism stands precisely where idol-meat stood to Paul. They believe there is no disloyalty to Christ in the practice of it. It is a matter of indifference so far as their conscience is concerned, whether they sprinkle or immerse. But for the sake of unity they will forego their privilege and participate in the future in the practice of immersion only. Is not this the very essence of the spirit of Christ? Who contributes more to the unity of God's people in this specific instance, the Disciples or the Methodists? We answer the Methodists.

And for this reason: The Methodists actually give up something; the Disciples yield not a single point. If the proposed union should be accomplished not one conviction cherished by the most conservative Disciple would be either compromised or imperiled.

The act of receiving these Methodists into fellowship involves nothing save the formal acknowledgment of that which no representative Disciple will deny, namely, that they are Christians, members of the church of Christ.

The fact that they abandon their denominational creed and name places them on the same level with the Disciples who have historically, and for the same purpose, done the same thing.

And with respect to baptism, even the Disciple who believes that Christ specifically commanded immersion gains all that his conscience can demand. He is not responsible for the baptism of these unimmersed Christians. Howsoever they came into the church of Christ it is an acknowledged fact that they are now in. His duty in obedience to Christ is to give them complete fellowship. He no more compromises his conscience with respect to baptism by giving them fellowship in his own congregation than by extending it to them as a neighboring Methodist congregation.

The point at which his conviction with respect to baptism is involved is in the actual practice of initiating new converts into the church of Christ. Here, however humble a member he may be, he is responsible. Believing as he does that Christ commands the church to practice immersion only, he can participate conscientiously in no other practice. And these Methodist brethren, should they be received, will not ask him to. They believe in immersion as well as he, and do not ask that the church shall practice any other form.

Here then, manifestly, is an opportunity to aid a group of Christian people to quit the whole denominational order. As those commissioned of God to aid his divided people in doing just this thing, it is little less than disloyalty for the Disciples of Christ to refuse in this particular instance.

### VI.

Finally, these Methodists should be received in fulfillment of our duty to the church universal. There are two functions the Disciples are commissioned to perform in Christendom. One is to plead for unity. This is the prophet's task. For a hundred years ours was the voice of one crying in the wilderness of sectarianism. With urgency and passion, in season and out of season, the Disciples have proclaimed a united church as the only adequate instrument for saving the world and the only sufficient recompense to the Re-



deemer who bought her with his own precious blood. That plea is being heard. Many other voices are being raised. From all sides, often, let us thank God, through the influence of our words, more often by the independent working of God's Spirit in the hearts of his people, leaders have sprung up who now proclaim the acceptable day of unity.

But the Disciples have been commissioned not alone to plead for unity but to practice it. They conceive it to be their duty to illustrate in their actual practice the principles upon which a united church may be realized. As a matter of fact the Disciples have not illustrated unity as well as they have pleaded for it. By an accident of their history they took over from association with the Baptists the practice of sectarian church-membership.

As a result they have taken a position which practically duplicates the Baptist position and renders impossible the consummation of their ideal except upon condition that the Christian world shall become Baptist. It is high time for the Disciples to bear their testimony by illustration as well as by argument. Their fundamental thesis is that the church of Christ is one—is one now, underneath her divisions and in spite of her divisions. Contrary to the prevailing idea, they have maintained that the mystical, essential unity, instead of satisfying the New Testament ideal is the strongest conceivable demand for complete organic union.

Logically, therefore, it is their business to reveal this essential unity in their practice. They must show Christendom the unity it now has, not the unity of episcopal bodies, nor of pedo-baptist bodies, nor of Baptist bodies, but the unity of the whole church of Christ. Up to date the Disciples have revealed only the unity of Baptist bodies. This has been due to the inter-tangling of the baptism controversy with the practice of unity.

*There is no more reason for complicating the practice of Christian union with the baptism controversy than with any other controversy.*

The Disciples should begin now, in the foreign field and here at home, to show to the church universal that our Lord disclosed his divine wisdom when he made unity a basic and unconditional duty and provided that all our disagreements should be held in abeyance to his will or solved in love within a united church.

## Editorial Table Talk

### Why Not Into Other Fields?

John Haynes Holmes, of the Church of the Messiah, New York City, was up in Maine this summer during the campaign for and against prohibition. His impressions are recorded in *The Survey*. The churches, he is confident, were the mightiest forces on the side of prohibition. The ministers and the church members, especially the women, were "on the job" all summer. It is due to the churches that prohibition was not defeated by an overwhelmingly majority. The success of the churches in fighting the liquor traffic raises the question, "Why are they not equally united and enthusiastic and untiring in battling for the prohibition of child labor, the prevention of tuberculosis, the prohibition of the twelve-hour day and the seven-day week, the prohibition of tenement-house and sweat-shop abuses, the prohibition of prison abominations, the prohibition of international war, and so on indefinitely?" The church is ever ready to fight the traditional evils, gambling, liquor selling, and prostitution. But these evils are supported by financial interest which the church need have no fear of offending. Mr. Holmes continues:

If the churches of Maine, or any other state, can enter as a single body into the field of politics to wipe out the liquor traffic, they can also enter in this same way and into this same field of politics to wipe out other abuses of exactly this kind. They can organize, for example, to write a clause into the state constitution for the prohibition of child labor. They can distribute literature, hold rallies, organize processions, conduct prayer-meetings for this cause as well as for the other. They can penetrate the remotest towns and villages to educate and inspire the people upon this question as well as upon that of temperance. In other words, what churches have done in Maine and elsewhere, to banish the saloon, they can also do in Maine, and elsewhere, to banish the child labor factory, the tuberculosis tenement, the underpaid and overworked labor, the sweat-shop and the shum! What is possible in one field of social endeavor is possible in all. What the churches find it necessary to do here for social amelioration they must find necessary to do everywhere. There are no longer two or three social menaces, such as gambling and liquor-selling, which are essentially irreligious; there is today one great, all-inclusive social question, which manifests itself in many forms, and challenges in them all the powers of organized morality.

The churches, therefore, if they are to do their full duty, must do battle all along the line. They must move forward into all fields. They must seek everywhere the establishment of the Kingdom.

### The Coming Triangular Congress

The joint congress of Baptists, Disciples, and Free Baptists will be held at Atlantic City, Tuesday to Thursday, November 14 to 16. It will be the second of these united gatherings of the three denominations. The first was held three years ago in Memorial Church of Christ, Chicago, and was an occasion of unusual interest to all who attended.

The coming Congress will be further from the center of the Disciples, and it will therefore require a greater effort to secure such attendance on the part of our people as will meet the demands of such a gathering and prove that the brotherhood is really interested in the work of closer coöperation with the two closely related bodies.

The program has been carefully planned, with a series of discussions sure to be of interest to all who attend. The Disciples have representation at each of the sessions and on every theme to be discussed.

Atlantic City is one of the most attractive places on the Atlantic coast and is worthy of a visit for its own sake. It was the scene of the last great Christian Endeavor Convention, which was held at the Million Dollar Pier, and was addressed by the President and other leading men in public life. The place is admirably adapted for gatherings of this character. The hotel accommodations are of the best.

It is hoped that just as many Disciples as can possibly arrange to attend will be present. Certainly all our ministers and educators living in the East will feel it an obligation to be present and to represent the large number of Disciples in the West who would be glad to attend but will find the distance too great.

The program is printed in another column.

### Credit Where It Is Due

We are familiar with the religious zealot who believes that all faith and virtue reside in his denomination. Religion has no monopoly on this sort of narrowness. Labor leaders display it. It appears among educators, political leaders, and capitalists. We enjoy ourselves when we have a chance to chastise a religious zealot. We are entitled to the fun that comes from exposing egotism of every description. We ought to give to all the people some credit for the benefits that have come to all. So reasons the *Christian Register*, it would seem, when it insists that the general public has had something to do with improving the conditions of labor:

One of the worst elements that may be imported into any dispute over labor or the rewards of labor is bad temper. When the spirit of revenge begins to work on either side of any dispute, fair play is out of the question. The most diverse opinions may be held and the antagonisms that result from them may be active and strenuous without the loss of temper on either side. Out of such antagonisms between honest men the truth is sure to be evolved and displayed so that all fair-minded men can see it. After that public opinion, if nothing else, will compel a final settlement that will be just. The general public has never had the credit it deserves. To it is due most of the plans devised for the protection of women and children and the demand for fair play between the rich and the poor, the employer and the employed. Individuals and organizations often boast that they alone wrought the changes for good, but without public opinion back of them both the promoters of measures and the legislators who make laws would be helpless. When they who suffer wrong make their appeal to this august tribunal, with patience, in good temper, and a conclusive display of the facts, public opinion will not be long in suggesting the remedy.

### A Big Church

The First Presbyterian Church of Seattle has the distinction of being the leading Presbyterian Church of the United States when leadership is reckoned by numbers. It has 4,576 members. There are other big things about it besides its membership. It has 2,755 Sunday-school scholars. Its congregational expenses last year were \$51,640. The gifts to Home Missions were \$11,552; Foreign Missions, \$4,625; Education, \$450; Sunday-school Work, \$963; Church, \$4,300; Relief Fund, \$225; Freedmen, \$110; Colleges, \$650; and Temperance, \$212.

I have carefully and regularly read the Holy Scriptures, and I am of opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than could be collected from all other books, in whatever age or language they may have been composed.—Sir William Jones.



# The Story of Stonebridge

BY EDGAR DEWITT JONES

The story of Stonebridge must, perforce, be short since there is both so little and so much to tell.

Stonebridge was a storekeeper for twenty-five years to a day, and a village storekeeper at that. The population of the village where Stonebridge kept a general store for a quarter of a century is six hundred and six, according to the last census. It is a quiet place, is the town where Stonebridge lived and died; just an ordinary village with the usual number of gossiping tongues and the dull daily round of small talk. But nobody ever gossiped about Stonebridge nor was any talk ever dull that had him for theme.

Stonebridge was very tall, very thin and slightly stooped. He had a long, slim face, clean shaven always, a face that bore a strong resemblance to the pictures of Henry Irving. His hair was gray, "iron gray" some called it. Around the temples it was almost white. His eyes were steel blue, with a handsome habit of twinkling when he talked. And he had a wonderfully sweet smile.

This is the way Stonebridge looked for twenty-five years, except perhaps towards the last when his face grew a trifle thinner and the hair around his temples perceptibly whiter.

Stonebridge was a bachelor and he lived in a big, rambling sort of house at the edge of town, with a widowed aunt for housekeeper.

Everybody knew where he lived, but especially the children.

Stonebridge was a lover of little children. Never was he happier than when they flocked about him like sheep about a Palestinian shepherd. His pockets were never empty of sweets for his little friends, and he encouraged their playing on his wooded pasture where were splendid swings, an even dozen. And many was the time as Stonebridge gleefully tossed a toddler into the air or held one close to his heart, that he said:

"What is so precious as a little child?"

Stonebridge was passionately fond of music. Almost any kind of music affected him. He would trail down the street after a brass band or stop to listen to a boy with a French harp; a violin well played cast a spell over him and a guitar half-way skillfully thrummed brought tears to his eyes. And he knew good music when he heard it. It was due to him that the villagers now and then heard singers and musicians who otherwise would not have come to so small a place. One very great violinist whose name is known on two continents, got to be a very close friend of Stonebridge and once a year came to see him and to play in concerts which were memorable in the village's history. Once after the great violinist had given his concert and he and Stonebridge were sitting in the parlor of the big old house at the edge of the town, Stonebridge opened his heart. He told the violinist of the music that was in his own soul that he could never express, of the thoughts, the dreams, the ambitions, the burning desires that welled up in his heart, throbbed in his temples, swept in and over his very being as he listened to such music as his friend made.

Said Stonebridge:

"If I could play the violin like you play it, if I could make others feel what you make me feel, I could ask no greater thing of God and I should die satisfied."

Whereupon the great violinist's rather haughty face grew very kind, his proud

eyes became exceeding tender and he looked upon the face of Stonebridge with a wonderment that was akin to awe.

Stonebridge had an eye for form and color and he knew a good painting when he saw one. On the walls of the plain old house at the edge of town hung some fine landscapes; and while Stonebridge had never visited the great galleries of Europe, he was not unacquainted with their treasures. Sometimes he saw a sunset, or a waterfall, or a group of children romping on a grassy plot that so quickened his subtle sense of beauty as to make him involuntarily exclaim: "Oh, if I could but paint it what might I not bequeath to the world when I die!"

Stonebridge had an artist friend, a man whose studio in a great city of the East is much sought out by the rich and great. How this friendship came about was never known to the villagers, though some thought it was through the great violinist. No matter—the painter and Stonebridge came to be close friends. And there was a day when the painter finished putting the big old house at the edge of town on canvas; the wooded pastures, the lilacs and roses—very wonderfully the artist put them all in the picture. When Stonebridge gazed on the completed work he wept.

"My friend," said he, "if I could do this, I would feel that my life was a grand success, I would feel that God had spoken through me. I know I could die in peace if I could paint like you."

And the artist friend with shining eyes looked full into the face of the village storekeeper and while he looked his own face lit up with a strange light as when one sees a seraphic vision, or dreams a great dream.

Stonebridge was fond of literature and the poets were his favorite writers. His library was not large but the great poets were represented there. It so happened that Stonebridge came to know quite intimately a poet whose writings are widely read in America's middle west, not a great poet as poets rank, but none the less truly a man of mark. After Stonebridge and this man of letters had known each other for several years and a friendship had ripened, the poet came to the village for an evening's reading from his published works. Late that night the storekeeper and the poet sat in the parlor of the big old house at the edge of town.

Said Stonebridge:

"My friend, I heard you with the greatest profit. If I were the author of but a single poem out of the many that you read tonight, my joy would know no bounds. I should be willing to die then, feeling that God through me had spoken to the world."

Then the poet, whose nature was tender and with whom sentiment was as meat and bread, reached out and clasping the hand of the storekeeper pressed it hard.

Stonebridge was moved by eloquence, especially pulpit eloquence. He had heard most of the sermons that were preached in the village for a quarter of a century. There was only one church there and each Lord's Day witnessed Stonebridge worshipping in the sanctuary. Not all of the ministers were eloquent perhaps, but whenever one rose to impassioned appeal the spirit of Stonebridge arose with him, his whole being responding like a fine old harp perfectly tuned, to the touch of a master hand. One hundred miles away in the great city there dwelt one of the famous preachers of the land, and thither Stonebridge journeyed occasionally to hear him preach. The great preacher and Stonebridge became fast friends and out of their

friendship the village received a blessing as well. Once a year this man of God came to the village to preach, and his speech was golden and his message mighty. One night after the great preacher had spoken thus, he sat with Stonebridge in the parlor in the big old house at the edge of town.

Said Stonebridge:

"My friend, when I hear you preach, I am carried into the third heaven, and like St. Paul, I hear unspeakable words. If I could preach like you, I would be satisfied to lie down and die. I would feel God had spoken through me and that my life was a grand success."

The great preacher's eyes rested on Stonebridge's long, lean face, now wistful beyond speech, and he opened his lips as if to reply but no words came. Instead he smiled a little and like a bashful girl lowered his eyes to the floor.

The morning of Stonebridge's twenty-fifth anniversary as village storekeeper and of his fiftieth birthday brought awful shock and heartache to the community. For the aged aunt wondering why he was not up and about at his accustomed hour of five, found him lying quite naturally on his left side but chill and lifeless.

Stonebridge had died some time during the night, alone, apparently without pain and while he slept.

Very many people came from afar to Stonebridge's funeral.

The great violinist came and when he stood by the side of his old friend and looked down on the long, slim face with the lines of laughter still lurking about the closely compressed lips and the hair so white about the temples, his own face grew pain-wrought. He stood thus a long time and when he spoke it was in a low tone yet distinctly audible to all who were in the large room. Said he:

"NO MUSIC THAT I EVER MADE WAS HALF SO BEAUTIFUL AS THIS GOOD MAN'S LIFE."

The great artist came and when he could trust himself to speak it was to say to the group of silent ones in the large room:

"NO PICTURE THAT I EVER PAINTED WAS AS NOBLE OR WORTH WHILE AS THIS DEAR FRIEND'S LIFE."

The poet came and so long did he stand bowed in grief by his friend's side that one of the watchers was moved to touch him lightly upon the shoulder. Without a word, the poet abruptly left the room, but to a little group on the long, wide porch he said:

"IN YONDER ROOM LIES MY FRIEND WHO PRAISED EXTRAVAGANTLY MY POEMS BUT NOTHING THAT I EVER WROTE WAS AS FINE OR AS TRUE AS HIS LIFE."

The great preacher came and by him was the funeral oration spoken. The service was held upon the lawn in front of his big house at the edge of town, for no building in the village was large enough to hold the multitude that gathered. Besides, the day was of Spring and exceeding fair.

The great preacher's tongue was not so fluent as usual and at times it seemed difficult for him to recall a word or round out a sentence. But at the close of his short address and with a flash of his wonted brilliance he said so that everybody heard:

"MY GOOD PEOPLE, I NEVER PREACHED A SERMON HALF SO ELOQUENT OR SO EFFECTIVE FOR GOOD AS THIS MAN'S LIFE. NOTHING I CAN SAY TODAY COULD POSSIBLY BE AS HELPFUL OR AS INEFFECTUALLY TENDER AS YOUR OWN MEMORIES OF HIS LIFE AMONG YOU."

And this is all that need be told unless it be one other incident of the funeral.

When the people were passing slowly by to look once more and for the last time on the peaceful face of Stonebridge, a man lifted up a child, a curly haired boy of five, so that he could see the familiar features. In

one chubby fist the boy held a single violet that a few minutes before he had plucked at the base of a great oak tree nearby. On the spur of the second, but fully conscious of what he was doing, the boy's chubby fist relaxed and opened and the modest flower fell on the glass just over the face of Stonebridge.

And after this not a single word was spoken by any one till the voice of the great preacher was lifted in prayer at the graveside.

This is the story of Stonebridge. As was explained in the beginning, it had of necessity to be short since there was both so little and so much to tell.

## A Matter of Emphasis

BY WILLIAM E. BARTON.

All summer I have been hearing the bands play a little melody whose characteristic is a very pronounced syncopation, accentuated by a rest where the accent ordinarily would come. It started somewhere on the Pacific coast, and by this time, I doubt not, has gone to the Atlantic. I heard it many times before I knew the title or the words, and when I saw it in print at length neither the words nor the title showed any particular merit. The popularity of the song was in the music, and the music owed its popularity to this shifting of the accent.

The theme was commonplace; and if I could print it here in musical type as it would be without the syncopation and as it is with the syncopation, you would look twice before you discovered the difference. What is the difference between tweedledum and tweedledee? In this case I should judge it would be at least ten thousand dollars. Without at all knowing the amount of the composer's royalties, I make the conservative guess that he has put away in the bank not less than that amount, based almost wholly on the clever little trick of shifting the accent.

### Bad Syncopation.

There is more than we have supposed in emphasis. There is a venerable tradition concerning a minister who many generations ago preached a convincing sermon on "The Existence of God." He divided the sermon into two parts, and preached in the morning the half containing all the arguments he could find to prove that there is no God. In the afternoon he preached the other half of the sermon. It was a fine morning, and the church was full. The whole community learned such reasons as the preacher could discover for doubting the existence of God. In the afternoon it rained, and nobody knows what arguments the minister adduced on that side. It was a rather bad syncopation, was it not?

### It Grows Upon Me.

It grows upon me that some preachers overdevelop the negative side of some of their sermons. Recently I heard of one. An able preacher, at a large representative gathering, undertook to set forth the losses and gains of modern thinking. He enlarged upon the losses and used up nearly all his time. Having finished the negative part of his discourse, he looked at his watch, saw to his surprise how nearly his time was gone, hastily jumbled the positive part of it into a few generalities and sat down. He left on people's minds a very clear and disheartening impression of the losses, but a most blurred and indistinct idea of the gains.

The effective preacher must consider not merely the material of his discourse, but also the questions of proportion, and position, and emphasis.

### First Five Minutes Valuable.

Shakespeare taught us that "All's well that ends well." But it is almost hopeless to undertake to redeem a bad beginning by a good ending. Very generally preachers underestimate the value of the first five minutes of a sermon. Then is when people's

minds are fresh. They are alert, curious, expectant. These minutes should not be wasted in mere passage-work. Whether the introduction be long or short, its emphasis should be unmistakable. The introduction should lead by a natural, easy and perfectly clear route to the sermon itself; and the key-note of the sermon should be made emphatic.

### Emphasize Vital Point.

I believe that many a mediocre sermon could be made to throb with life and thrill with power if its emphasis were placed on the really vital point.

David Swing had a sermon from the text: "And the door was now shut." He read the text and put his whole introduction into these words:

"This text teaches that there are some things which must be done soon if they are done at all."

What he said after that was not unimportant—but relatively it counted for little. That solemn sentence was a sermon. The emphasis of the sermon was unmistakable. All he had to do was to show what were some of the things that needed to be done at once and to keep the emphasis on those that are supremely important.

### Revise Next Sunday's Sermon!

Take the sermon you have prepared for next Sunday. It is a good sermon—and says what you want to say. But it can be a good sermon so far as its subject within goes, and say what you want to say, and yet be lifeless, monotonous and wearisome.

Is there not some way of making the main point a little more emphatic? Can you not go through the sermon and ask, What are the real things that I want the people who hear this sermon to take away with them? Not the negations, surely; they are but the background shadows of your high lights of affirmation. Sketch in the shadows rapidly, the depressing things, the doubtful conjectures, and keep them very thoroughly in the background. Unless you are sure you can do this, leave them out altogether. That is not the best art, for there must be shade as well as light, negation as well as affirmation, in any complete survey of the truth, but see that your emphasis comes strong upon the clear, positive statement of your faith.

### Pause Before Key Word.

Even the verbal utterance of it gives opportunity for an emphasis not always used. Few men utter their longer sentences without some kind of pause; utter them so that the pause shall come before the key word. I have known a preacher whose sermons were always remembered, I think more for this one cause than any other, that when he had an impressive thing to say, he said it impressively, pausing an infinitesimal instant just before the word he wished to make emphatic. That little pause was eloquent. I remember a popular lecturer who said a most commonplace thing to a Boston audience, and it was received with delight, just because of a little pause: "The soil of Massachusetts is said not to be very fertile,

but it can produce beans—and brains." There was not much wit in that sentence, but it went for the full value of a fine bit of humor; and three-fourths of it was in the pause that produced the emphasis.

### Honest Dogmatism Good.

Yet it is not of elocution I write, but of the substance of a sermon. I do not say that a sermon is no place for negations, for that is not true. Negation is one aspect of the truth, of every truth, and something of negation a sermon must contain. But do not be afraid of a little honest dogmatism. Be perfectly sure about a few essential facts—God, and the soul's need of the Gospel of Christ, and the value of godliness, and the hope of eternal life—just a few of those fundamental truths, considered always in the light of the need of men's souls. Put one of these in the place of emphasis, and let the ring upon it be unmistakable. And you will be surprised to see how a sermon that contains essentially the same subject matter can grow a new soul through a mere matter of emphasis.

## Let the Leaders of Unity Practice It!

Editors The Christian Century: One Sunday recently I invited a friend of mine, an Episcopal clergyman, to fill my pulpit. He gladly consented and preached a sermon which pleased and edified the people. This friend and I have had many conversations about Christian union. We agree that the Episcopal and Christian churches take the lead in the movement for Christian union. Both have established councils on Christian union, pray for Christian union and give largely for this cause.

Yet my friend and I agree, that these two great churches are inconsistent toward each other and toward other churches in their plea for union.

The Episcopal church will not recognize ministers of other churches as ministers because they are not in the "true apostolic succession;" and the Christian church will not receive most members of the Episcopal church because they have not been immersed.

My friend and I believe in the essential Christianity of each other's communion but he can not receive me into his pulpit and I can not receive him into my church without our violating the rules and traditions of our respective churches.

What a blessed thing it would be if these two great churches could come to an understanding in their leadership for Christian union! They can not be expected to be taken very seriously when one of them refuses to recognize the majority of the Christian ministry and the other refuses to recognize the majority of the Christian membership of fellow protestant churches.

Oceanside, Calif.

OSCAR SWEENEY.

A solemn and awe-inspiring bishop was examining a class of girls, and asked: "What is the best preparation for the sacrament of matrimony?" "A little coortin,' me lord!" was the unexpected reply of one of the number.



# The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

## Section XLIII. Jonah and the Wider Hope

October 29. Text for Special Study, Jonah 4.

### 1. THE BROADER VISION.

It was noted in the last section, in connection with the study of Joel, that there were two distinct tendencies in the thought of the post-exilic community, in reference to the value and mission of the restored Israel. The first took its rise from the intense loyalty to the national idea which voiced itself in Ezekiel, and was to a large degree the chief factor in arousing the scattered fragments of Israel to the efforts which resulted in the rebuilding of Jerusalem and the restoration of some of its former importance. This feeling of the worth of Zion was intensified by the more zealous nationalists in the post-exilic period. It expressed itself in new forms of hope and self-satisfaction in the book of Joel, and went forward with increasing power in the direction of Phariseism, such as Jesus found predominant in the Jewish life of his day.

On the other hand the prophets of the exile perceived that Israel had a value quite apart from its own national importance. Its mission was world-wide. To permit it to live merely for its own sake was of little moment. The restoration of Jerusalem was necessary in order that her people might become a prophet nation to speak the word of God to all mankind. This widening vision of Israel's prophetic responsibilities is most notably expressed in various utterances of the Evangelical Prophet. In various sections of in chapters 40-55 or the Book of Isaiah, it is distinctly affirmed that the business of the Servant of Jehovah, the ideal nation, is not merely to restore the people to their homeland and to rebuild Jerusalem, but is to become a messenger to the nation of the world in behalf of the true God.

This deeper responsibility was felt by but few of the people, if we are to judge from the developments of Judaism. But there were choice spirits who reacted against the narrow and insular tendencies of the time. Their protests were all but unheeded in the strong movement toward the strengthening of Judaism. But the protest was apparently made with vigor, and one of its literary memorials is found in the Book of Jonah.

### 2. THE BOOK OF JONAH.

This little volume is one of the most precious and inspiring of the shorter prophetic works. It differs from most of the books which bear the names of prophets in the fact that it is not the report of the sermons of the preacher, but rather a story based upon a prophetic life. Of the prophet Jonah very little is known. To him reference is made as a preacher in the reign of Jeroboam II, shortly before the fall of the northern kingdom (2 Kings 14:25).

The literary form and content of the Book of Jonah make it clear that the work belongs to a period far later than the events of which it speaks, and it seems probable that it is to be placed in the age immediately succeeding the reforms of Ezra, and finds its motive in the protest which it so admirably registers against that false nationalism which esteemed the Jew and his institutions at a value far beyond that of any other people, and generated a vicious pride in all that was distinctively Jewish.

Whether or not the incidents recorded in the Book of Jonah are historical or merely symbolic is the problem which the reader must face as soon as the book is opened. Many modern students of the Bible regard the book as a parable, attempting to illustrate, in the person of Jonah a prophet of the distant past, the narrow prejudices of the Jewish people of the age in which the Book was written, as contrasted with the universal and tender love of God. There is no reason why a prophet living in the later times from which this Book seems to emerge, might not have employed a tradition of some prophetic journey to a heathen city, to enforce his message of the fatherhood of God and the wider hope for the heathen world.

### 3. THE REPENTANCE OF NINEVEH.

The story told in the Book of Jonah relates to the divine command to the prophet to take his journey to the distant and hated city of Nineveh on the Tigris, the capital of the Assyrian empire, and the cruel ruler of the world of that day. He was there to preach a message of repentance and divine forgiveness. The prophet, who shares the national feelings of vindictive hatred against everything Assyrian, determines to evade the summons, and takes his departure in precisely the opposite direction.

He goes down to the port at Joppa and embarks in a westward-sailing merchant ship, destined to the port of Tarshish in the regions of Gaul or Britain. But a terrible storm overtakes the ship in which the recreant prophet is journeying. When all other means of averting shipwreck have failed, Jonah bids the sailors cast him overboard, assuring them that he is the cause of the trouble. He is miraculously saved, however, by a great fish, and is presently set down again upon the coast of Palestine.

The call of God comes to him a second time to go Nineveh and preach the message and now the chastened prophet no longer hesitates. He perceives that it is impossible to evade his duty. He journeys to Nineveh, hoping, however that his message of warning and his summons to the city to repent may be unheeded. Hating Nineveh as he does, the last of his desires is that it should turn from its evil ways and be spared the impending destruction.

But to his utter astonishment and dismay he awakens instant response on the part of its inhabitants. From king to beggar they give attention and turn from their evil ways. The repentance of the city is universal. Everyone wears the tokens of humiliation and penitence. Even the beasts of the field are clothed in sackcloth. No such moral revolution was ever known. But the prophet, though completely successful in his mission, is unhappy because he had hoped that the city might perish.

The student must recognize in this narrative a dramatic effort to picture the state of mind in which the post-exilic community found itself in regard to all the heathen peoples about. The intensity of self-righteous hatred which Judaism bred against foreigners could only be represented in some such graphic picture as this.

The difficulties of the narrative need not

prove perplexing. The story of the great fish, over which such controversies have raged, is merely a minor episode in the story. It is not impossible that the author used this feature of the story to represent in symbolic manner the swallowing up of Israel in the Babylonian exile, and its providential restoration to the soil of the holy Land.

The prayer of Jonah in the belly of the great fish is apparently taken from the literature of the Psalms, and scarcely describes the supposed condition of the prophet at the time it was uttered. Yet the author apparently found it to his liking, and employed it in this impressive way. The chief difficulty of all, the repentance of Nineveh at the preaching of a Hebrew prophet is the chief miracle of a book that is full of wonders. But all these features are subsidiary to the author's purpose, which is to enforce the principle that an alien people is often more likely to give heed to a message from God than those who have received the full disclosure of his grace, and that in the divine character there can be no narrow partiality which would lavish its affection upon one people and leave the rest of the world unloved and unforgiven.

### 4. THE PETULANT PROPHET.

But Jonah, who should have rejoiced beyond all expression at the triumphant success of his preaching, is only petulant and depressed. He had hoped to see Nineveh remain obdurate, assured as he was that then it would perish. Even yet he was not without hope that some turn of events might bring on the longed-for destruction.

In this mood he placed himself near the gate of the city to watch the course of events. It was very hot in the plain of the Tigris, and the sun beat down with merciless heat upon the prophet's head. Then suddenly a gourd vine grew up and sheltered him from the heat, and in this he rejoiced, blessing the leaves that gave him protection. But God cut down the gourd vine through the lowly instrument of a worm, at its roots, and the prophet again was stifled by the blazing sun. In anger and despair he cursed his evil fortune and mourned the loss of the gourd.

It is at this point that the lesson of the book is clearly revealed. God speaks to the prophet and asks him whether he has cause to complain. Jonah asserts petulantly that his anger is well justified, because the gourd was innocent of all offense and was his protection and delight. Then comes the final word of rebuke and instruction, "Thou hast had regard for the gourd, for which thou has not labored, neither madest it to grow; which came up in a night and perished in a night; and should I not have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left, and also much cattle?"

### 5. THE MESSAGE OF LOVE.

Thus abruptly ends the little book of the prophet Jonah. Who its author was we do not know, but its message is perfectly clear and is one of the most beautiful in the Old Testament. Its emphasis is upon the divine love which sees in Israel not the only people whom God can love, but the ones whom he has chosen to become the ministers of redemption to the rest of the world.



It is apparent that our Saviour delighted in the message of this book. More than once he referred to it, because it was familiar to the people and he could use its scenes to illustrate his own ministry. "The sign of the prophet Jonah" was used by him with telling effect in reproof of the Jewish spirit in his own day. The people would not listen to his preaching and demanded a sign. But he referred them to this Old Testament story of a wicked heathen city turning to repentance at the preaching of a prophet; and he a greater than Jonah, stood unregarded among those to whom he had been sent (Matt. 12:38-41; 16:4; Luke 11:29-32.)

In this prophet book the yearning love of God for all humanity is set forth in its most beautiful form. The minor and unimportant features of the book, such as have usually occupied the attention of interpreters, sink

out of sight in comparison with this central and commanding lesson.

That there were such open-minded spirits in Judea, even in days when the narrow nationalistic impulse was hardening into Pharisaic orthodoxy, was one of the facts which provided Jesus with a little circle of willing listeners. Perhaps of that inner and precious group in Judaism, Simeon, the aged worshipper in the temple, is the best illustration. When the infant was brought for presentation by his parents, the old man received him in his arms exclaiming, "Now Lord lettest thou thy servant depart in peace according to thy word for mine eyes have seen thy salvation" (Luke 29:30). If Judaism could have received Jesus in that spirit, the whole story of the chosen race, and the history of religion in the world, might have been different.

## Christian Endeavor Lesson

BY W. D. ENDRES.

Topic October 29; A Missionary Journey Around the World. X—Missions in Europe. Acts 16:6-15.

Missions in Europe, in one respect at least, are the same as in the United States. Europe is a Christian country at least nominally. One at first flash is ready to say there is no need for missionary work there. If we think of missions in the sense in which we use it with respect to heathen missions of course that would be true. But that is a very narrow sense in which to use the term. But if we use missions in the sense of bringing individuals into vital relations to Christ, and this is the one comprehensive and true sense in which it should be used, it can very properly be used both in Christian and non-Christian countries.

Europe has all the problems incident to a highly wrought civilization. She has the large city with its attendant evils—congestion, poverty, great wealth, disease, dissipation, and over work. At bottom all these arise out of greed, appetite, ambitions—in a word selfishness. The civilization there being older, and less democratic and the territory more densely populated, many of the conditions are much more acute than in this country. All the reason that we might urge upon ourselves for missionary work in the great cities of America can, yes, must be urged in the interest of the European people. We need no better proof of the truth of this statement than to behold the standard of living of the southern European immigrant. Poor, illiterate, ignorant not only of the laws of the land but of health and sanitation. Many of them even if they are not outright criminals and vicious, either become dependent or carriers of contagious diseases. They are enemies not only to their neighbors but to themselves as well. If Christianity be an interpretation of life, as we believe it to be, there can be no more Christian work than this, besides we have the direct example of our Lord as he lived his life in Palestine ministering to the needy and the unfortunate with whom he came in contact in his earthly ministry.

But there is one other need in European missions that does not prevail so extensively in America. I refer to the fact of infidelity. The people of the Old World have rebelled in large numbers against the church. The tyranny of the Catholic Church, both Greek and Roman, has driven many of the people who have carried the burden which the church and the state have seen fit to place upon them, into rebellion. They believe that the church is the enemy of their welfare and for the privileged few. They have consequently rebelled against both the state and

the church. Many others have rebelled against the church and not the state. Russia is the most striking example of the former and France of the latter. Moreover these people who have forsaken the church have made the other step and attempted to throw Christianity overboard as well. These people are infidels many of them. This is especially true of the Catholic countries. This is not true of England. The leaders in the Catholic Church in this country bear this out when they say that they lose 71 per cent of their immigrant members. The mission work to be done then is to win these people back to Christianity. A task that is doubly hard. It would be far easier to win them had they never been misinstructed in regard to the will of God as revealed in Jesus Christ.

### The Closet.

The globe-trotter sometimes tells us of his admiration for the Mohammedan's public prostrations, his prayers upon the deck of a ship, at the corner of the street or amid the bustling of a sudden encampment of the caravan; but the student of spiritual phenomena realizes that worship which is needlessly open, not to say intentionally ostentatious, lacks the spirit of devotion.

Some undiscerning commentators tell us that "Private prayer is a duty because Christ commanded it." Christ commanded it because that privacy was and is in accord with its nature. Every profound emotion shrinks from public gaze, and when religion becomes personal and not merely traditional, it draws the curtain and excludes the world. One of the hardships of poverty is that its love-making must be done in public. Who can see without a touch of pity Hans and Gretchen strolling down the street hand in hand, or Haakon and Hilda with their arms around each other in the public park? They try to forget the grinning fools who pass behind them, but they nevertheless feel the hard conditions of a lot which forces them to make public what instinct teaches them to sacredly reserve.

It is the same with sorrow. When the arrow strikes deep the wounded deer seeks the depths of the forest. When we are with our dead, we "shut to the door." The heart knoweth its own bitterness and a stranger doth not intermeddle with its joy. Grief as well as love asks to be let alone. It is a trifling hurt which can be bound up amid the garrulous comments of the passing public.

When a soul is truly religious there is therefore a certain reserve to be noted even about its quasi-public manifestations. An

acceptable prayer in the temple is modeled on the closet-form. When the leader of public prayer makes it evident by his words that he is thinking of the congregation, his prayer becomes an offense. Even when surrounded by thousands, the man who prays acceptably must make manifest a certain forgetfulness of his companions in the act of supplication.

This closet-prayer is possible everywhere. "I hold many a prayer-meeting under my hat," said a parishioner to us years ago. Such walking with God is invisible to the world, but its results are evident. When Moses held converse with Jehovah the people in the camp did not see God, but they saw the face of Moses changed.

## The Bible College of Missouri and Social Work

The Bible College of Missouri is carrying out the worthy ambition of becoming a living place, as well as a school, for its students. Definite plans for making it a social, as well as an educational institution, have been adopted. The purpose is that the students shall not only study Christianity, but practice its principles as well in a common life. One of the commodious rooms on the first floor has been turned into a social meeting place, and following the proverb of the old preacher who said, "A yard of boy is worth a hundred yards of carpet," the handsome carpet has remained on the floor.

Here students of both the Bible College and the University may meet. Here in social gatherings we shall study religion from the social point of view. Ministers of the other churches will be invited to come in and speak and fraternize, for we have many of their young people within our doors. The mayor of the town, who in Columbia, by the way, is a minister, will talk about the proper management of a municipality. Anti-saloon workers and reformers will enlighten us on their field of work. Thus our students will not only read books, but also study life.

Even if the Bible College of Missouri were not so ready to adopt this social activity, it would be forced upon it by the very nature of its location. The town of Columbia, with all of its schools, is a great social meeting and mixing place, and of that I shall have more to say in future lines.

R. W. GENTRY,  
Field Secretary.

### A Christmas Gift to Christ!

To the Churches of Our Brotherhood:—I wish to make an appeal and a suggestion. Our mission work on all the fields is suffering for lack of funds. Teachers cannot be employed, new schools cannot be built, new evangelists cannot be sent forth. The forces of unbelief are becoming more and more aggressive. The hour of the final struggle between Christianity and Heathenism has struck. Shall we stand or fall?

Friends in Christ, we are justly proud of the past achievements of our Brotherhood. Are we going to permit the disgrace of retracting on the mission fields to blot out that past glory? Would you not send men and money to save New York from an attack? What is New York compared to the world? Christ came to save the world. The greatest work of "The Church of Christ" is to carry out the great work which Christ came to do.

My suggestion is this: May every Church send a Christmas gift of five dollars (\$5.00) to the F. M. C. S. It will mean the most blessed Christmas you ever spent. Who will start the Christmas gifts rolling—the Christmas gifts to Christ?

G. E. MILLER.

A man is rich in proportion to the number of things which he can afford to let alone.—Thoreau.

## Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Rochester Irwin, who preaches at Long Point, is holding a meeting at Barryton, Mich.

Robert E. Henry, pastor of Niantic Church, is holding a promising revival meeting for his home church.

Major Griffith's meeting at Rindlay has resulted in six additions during the first week.

A short meeting has recently been concluded at Calhoun by D. Logan. There were three additions, two being conversions.

During the first week in October, W. H. Waggoner, of Eureka, held a Missionary Institute at Carmi.

Edmund C. Sarchett is in a revival meeting at Bath. There were two additions by profession of faith during the first week.

H. W. Williams addressed the Hamilton County annual meeting at McLeansboro, the first Sunday in October. It was decided to hold the meeting next year at Mt. Pleasant.

John A. Sweet and the congregation at Humboldt have the help of Lew D. Hill and his singer, Clinton B. Knowles, in a revival meeting.

The pastor at Carbondale, Adam K. Adcock, is to have G. E. Crist, a singer of Ohio, to assist him in a revival meeting beginning the first Sunday in November.

A revival meeting is being held at Eaton which, notwithstanding the very unfavorable weather, at last reports, had resulted in fourteen additions.

At Arrowsmith, Joseph Gaylor, of Missouri, conducted a revival meeting, in which there were thirty additions, twenty-two of them being on confession of faith.

Allen T. Shaw is beginning his work at Macomb with an auspicious outlook. The congregation are increasing and unusual interest is being manifested.

The church at Sidell, where P. F. York preaches, very generously sent 170 quarts of canned fruit to the Orphans' Home in St. Louis.

C. R. Wolford, recently pastor at Blandinsville, and who succeeded in accomplishing a work of unusual merit in that field, has accepted the pastorate at Bement.

The church at Browns is pastorless since the resignation of D. M. Durham, who accepted a pastorate in Minnesota after laboring with the church there for three years.

At the home-coming celebration at White Hall, Evangelist E. E. Violet delivered the chief address. The first year of Mr. Violet's ministry was spent with the church in this town.

O. C. Bolman, pastor of the church at Pekin, Ill., reports that the prospects for their revival meeting, just begun, are promis-

ing. He is holding his own meeting, being assisted by Leroy Sargent, song leader.

During the first week of a revival meeting at Vienna, in which the pastor, J. T. Alsop, is assisted by Evangelist Pickens, there were eleven additions four of whom were on confession of faith.

During the first week of the meeting at Waynesville, being held by the pastor, F. L. Davis, there were ten additions, seven being on confession of faith. The meeting is continuing.

C. B. Black, living at Centralia, has closed his ministry at Milton, where he has been accomplishing a successful work during the last two years. Mr. Black can be induced to accept another pastorate.

H. A. Davis concluded a revival meeting at Antioch, located near Rossville, which added to the church thirty-five, all but five being conversions. The pastor here is P. J. Lough.

Ancona congregation enjoyed a rally service, lasting for a week, under the leadership of E. K. Higdon. During the week there were two additions. Buy L. Zerby preaches for this church.

The church at Augusta, ministered to by Edwin T. Cornelius, held its re-dedication services last Sunday. The congregation is now being led in a meeting by Evangelists F. A. Sword and J. A. Kay.

W. W. Weedon began his new pastorate at Mt. Carmel the last Sunday in September. He finds the congregation active, and has been received most cordially by the membership of the church and the citizens of the town.

The pastor at Mt. Vernon, J. H. Stambaugh, held two short meetings in Kentucky, resulting in three additions. Mr. Stambaugh has just concluded the first year of his pastorate at Mt. Vernon and looks forward to increased results during the next year.

C. E. French began his fourth years as minister of the church of Tallula. There is co-operative spirit between pastor and church at this place, which prophesies results of even larger proportions than during the first three years of the pastorate.

Andrew Scott, district secretary of the Sixth District, held a meeting for more than two weeks at Monticello, in Piatt County. The meeting was held in the Baptist church, and an organization was effected with twenty charter members.

G. W. Ford, the minister at West Salem, is having the assistance of J. E. Moyer, of Francesville, in a revival meeting. Mr. Ford recently assisted D. M. Durham in a short meeting at West Village, which resulted in eight additions by baptism.

revival meeting was held at Darrow by A. W. Crabb and wife of Brazil, Ind. There

were forty-three additions, all but eleven being on confessions of faith. The church here has been organized only a few months. A new house is being erected. Leslie Crown, of Eureka, is preaching for the congregation.

Bethany Church, in Fayette County, had the services of Wright Spurlin in a short meeting, during which there were twenty conversions and five additions otherwise to the congregation. Mr. Spurlin is the pastor of this church, having been located here only a few months, but has succeeded in infusing a new spirit in the membership.

G. W. Morton has been with the new church at Beardstown for a year, during which there were thirty-eight additions to the church, a net gain of thirty-three. All current expense bills have been met, and a small balance remains in the treasury. The congregation starts its second year in a hopeful mood.

In accordance with the wish of the state convention two Bible-school classes of the church at Jacksonville, Ill., have pledged \$25 each toward the support of Miss Mildred Syester in their work among the students of the state university at Champaign. These gifts will support Miss Syester for two months. Other Bible-school classes could do well to imitate the worthy action of the classes of the aggressive church at Jacksonville.

Charles E. Smith, new pastor at Du Quoin, writes concerning his new work as follows: "After closing my work for Bethany College I have begun service with the Main St., Christian Church of this place where a very warm welcome has been extended. Karl D. Pope, the superintendent of Sunday-school, and his helpers arranged that a Rally Day gathering extend the welcome. The attendance usually runs at 250 to 300 and their plans were to have 400 present a half hour before the regular time and \$25 collection. There were 427 present and a collection of \$33.75. A very fine special program was rendered and when the new minister was introduced the whole school church had supplied the parsonage with a new bath-room besides papering and painting the parsonage within and without so that Mrs. Smith and the kindergarten found very comfortable quarters arranged. Many little courtesies have shown us how much we are wanted to feel at home and it is a pleasure to record that the former minister, G. W. Wise, of DeLand, is held in warm affection here. Our first month closed with a sermon at a union of all the churches in the Presbyterian church where many were turned away for lack of room. Reception tomorrow night. One addition last Sunday."

### Secretary's Letter.

W. H. Kern of Grayville is a good man and is available for another location. Write him.

The big posters and literature for "Illinois Day" were mailed to the preachers and church clerks this week with the request that the posters be hung up in the churches at once and that the literature be read carefully. The one great need of our missionary interests is the dissemination of information concerning the needs of the field and the work already accomplished. When the people know the facts they will gladly support the work our society is doing. Of this we are sure. Tell the people. Explain the work. Point out the needs. Quote the figures. Urge the claims. The good brethren and sisters will do the rest—give.

Orin L. Carle, Centralia, is available for work.



Charles D. Hougham of Arrowsmith, who has been farming a year for a rest, is now available for a good field. He was formerly the popular and successful pastor at Streator.

The church at Mt. Carmel gave their minister, W. W. Weedon, and his wife a great reception on Sept. 28. His work there begins most auspiciously.

We hear very unwelcome news from Decatur and Jacksonville this week. O. W. Lawrence, pastor of the Central Church, Decatur, has resigned and goes to North Yakima, Wash., and R. F. Thrapp, pastor of the First Church, Jacksonville, resigned last Sunday and has accepted a call to the First Church, Los Angeles, Cal. These are among the very best men in the state, both members of the Board of Directors of the I. C. M. S., Brother Thrapp being the president.

The field secretary is on the wing, visiting many places this month, in the interest of the November offering. District secretaries and evangelists are also busy in rallies and with literature pushing for a great offering. All at it and always at it. This is the only way to bring results. Teach the people and lay the obligation kindly upon their hearts and we believe they will respond generously.

This office would like to get the present address of Bro. A. H. Gamble, formerly at Dixon and Chicago. A line to us will be greatly appreciated.

J. FRED JONES, Field Secretary.  
W. D. DEWESE, Office Sec.-Treas.  
Bloomington, Ill.

## Chicago

The Chicago ministerial association met in regular session Monday, October 9, at the Boston Oyster House at the noon hour, with a large group present. C. A. Pearce, of West Pullman, read a paper on "John Wesley and his Social Message." The contents of the paper were greatly appreciated, and an interesting discussion followed.

A rifle club has been organized among the men of the Jackson Boulevard Church. A target has been set up in the basement of the "annex." Much interest is manifest.

Thursday, October 12, was observed in Chicago, as a legal holiday, commemorating the 419th anniversary of the discovery of America. Mayor Harrison issued a proclamation closing all departments of the city except police, fire, electrical and health. An immense pageant stretching along the lake front, and the landing of "Columbus at Grant Park, were features in the days program.

Wm. H. Shuey's delightful story of his "Cruise around the World" was heard by a large and appreciative audience at the Memorial Church Friday evening, Oct. 13.

A regular business and social meeting of the Chicago Business Men's Association will be held Thursday evening at 6:30 p. m., in the "White Room" of the Boston Oyster House. The price of the tickets is \$1. No social union banquet has been held for some time, and this occasion with its fellowship and excellent program, should be taken advantage of by many Chicago Disciples. Austin Hunter, C. G. Kindred and H. L. Willett will speak.

The quarterly assembly at Chicago Disciples was held Sunday afternoon, October 8, at the First Methodist Church. In point at attendance it was one of the best assemblies the Disciples have had for many years. Nearly every church was represented by a large delegation. About 450 were in attendance. The work among the mission churches was explained, and new ideals given for the future city work.

VAUGHAN DABNEY.

## Church Life

C. S. Weaver has resigned at Lincoln, Ill.

Evangelists Snively and Marks begin a revival at Marion, Ind., Oct. 29.

Roy A. Miller is holding a meeting for his home church at Sterling, Ill.

L. D. Anderson has entered his ninth year of service for the church at Palestine, Tex.

A. O. Colley of Martin, Tenn., has accepted a call to the church at Weatherford, Tex.

R. A. Long speaks at the church at Lincoln, Nebraska, Monday, Oct. 30.

F. G. Coffin has lately taken up the work at Albany, N. Y.

The annual convention of the Disciples of Michigan was held at Buckley, Oct. 12-15.

Secretary I. N. McCash dedicated the new church at Tyron, Nebraska, Oct. 15.

In the contest with the Sunday-school at Brookfield, Mo., the Chillicothe Bible-school is now leading.

President Zollars reports that the outlook for the fall session of Oklahoma Christian University is very encouraging.

Chancellor Oeschger is conducting a revival meeting at Havelock where W. J. Carey ministers.

Bruce Brown is in a great meeting at Los Angeles, California, in Vermont Square. So far there have been sixty-one additions.

The church at Pine Village, Ind., led by Evangelist J. M. Rudy, has been greatly benefited every way, by a recent revival.

W. C. Leasley has taken up the work at Broken Bow, Neb., having resigned his pastorate at Tecumseh.

E. M. Flinn, formerly of Lewiston, Idaho, has taken up the work at Klamath Falls, Idaho.

E. G. Hamilton, pastor of the church at Van Wert, Ohio, will leave his pastorate to enter the evangelistic field.

A revival has begun at Ennis, Tex. The pastor, V. Harrington, is being assisted by evangelist C. F. Trimble.

Royal J. Dye spoke recently at the annual state convention at Parsons, Kan. A large attendance at this convention is reported.

On the morning of Oct. 8, Central Church, Des Moines, Iowa, celebrated its fifty-first anniversary in a Harvest Home festival.

The building of the First Church of Louisville, Ky., will be vacated Oct. 15, in order that a sixteen story office building may be erected on the site.

J. L. Keevil has resigned his work at Sherman, Texas, and will accept the leadership of the church at Knoxville, Tenn., the beginning of the year.

Cablegrams have been received from Australia that C. L. Thurgood, for years pastor of the Central Church, Pittsburg, died in Melbourne, Wednesday, Sept. 20.

N. L. Collins, pastor of the Christian Church at Walters, Okla., closed a meeting at Radlett, Okla., Oct. 4, with ninety-five additions.

W. F. Rothenberger of Franklin Circle Church, Cleveland, will be the chief speaker at the annual church banquet of the Chagrin Falls, Ohio, Oct. 27.

## Sixty Years the Standard

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Made from Grapes  
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The Central Church of Wilmington, Ohio, Gas City, Ind., to accept a call to the mission. The \$800 has been raised and sent to the national headquarters.

C. J. Sebastian has resigned the work at Gas City, Ind., to accept a call to the Mission church, Sidney, Ohio. He will be the first pastor the Sidney church has had.

Clifford Weaver, formerly of Latham, Ill., has taken charge of the work at Central Church, Texarkana, Tex. He succeeds L. D. Crandall, who resigned two months ago.

The church at Joplin, Mo., entertained a thousand men at a big banquet held Oct. 10 at which time R. A. Long of Kansas City spoke.

J. A. Clements of Casey, Ill., was assisted in a recent revival by C. W. Freeman of West Frankfort. Five were added to the church.

The official board of the church at Carlisle, Ky., has extended a call to their present pastor, William G. Eldred to remain another year.

The new church building at Hobbs, Ind., was dedicated Oct. 1. The edifice is of brick and cost \$15,000. George L. Snively and Guy Hoover took part in the dedicatory services.

Evangelist Findley has closed a successful meeting for the church at Lamar, Colo. The total number of additions was 104. The membership was more than doubled. G. C. Stearns is the pastor.

With joyful and appropriate services the church at Kokomo, Ind., celebrated its freedom from debt, when the last mortgage on their \$40,000 church edifice was burned by the board of trustees.

J. A. Canby, of Traverse City, Mich., has received a unanimous call to the church at Uhrichsville, O. The Sunday-school has had an average attendance there of 464 since the beginning of the year.

R. H. Crossfield, president of Transylvania University, will fill the pulpit at Frankfort until Dec. 1. By that time the board hopes to have located the right man for the Frankfort church.

The ninth district convention of the Ohio C. M. S. and C. W. B. M. was held at Minerva, Oct. 12 and 13. The O. C. M. S. is planning to establish churches at Canal Dover and Cadiz.

George B. Evans, pastor for over three years at Chagrin Falls, Ohio, has resigned



his work there to accept a unanimous call to the church at North Tonawanda, N. Y. Mr. Evans begins his new work Nov. 1.

R. N. Simpson, pastor of the Central Church, New Albany, Ind., and some of his men recently assisted in the organization of a men's brotherhood at the church at Corydon. The new organization boasts of thirty-two members.

More than 200 delegates were in attendance at the annual convention of the Disciples of Virginia, assembled at the Thirtieth Church of Christ, Newport News. Miss Florence Miller addressed the C. W. B. M. session.

The annual report of the church at West Park Church, Indianapolis, Ind., shows a net gain of forty-five members during the past year. W. D. Bartle is the pastor. The West Park Church begins a meeting with Fred R. Davies of Charlestown, Ind., about Oct. 23.

L. G. Batman of Youngstown, Ohio, has begun four series of sermons on "The Man of Galilee." The church at this place is planning to cooperate in the great union revival to be conducted by Evangelist Henry Ostrom.

An "announcement extraordinary" has been received from the South Broadway Church, Denver, Colo., stating that B. B. Tyler will deliver a series of sermons on the "Book of Acts" as his part of the Men and Religion Forward Movement.

William John Minges recently closed a meeting at Herington, Kansas, with five hundred and sixteen added. He reports that the pastor, Mr. Schmidt, and his people are planning the erection of a \$20,000 church building, with all the money pledged.

Frank Thompson has been called for another year to the church at Bristol, Tenn., at an increase in salary. Mr. Thompson has been doing a good piece of work there, the membership having increased 149 in the last six months.

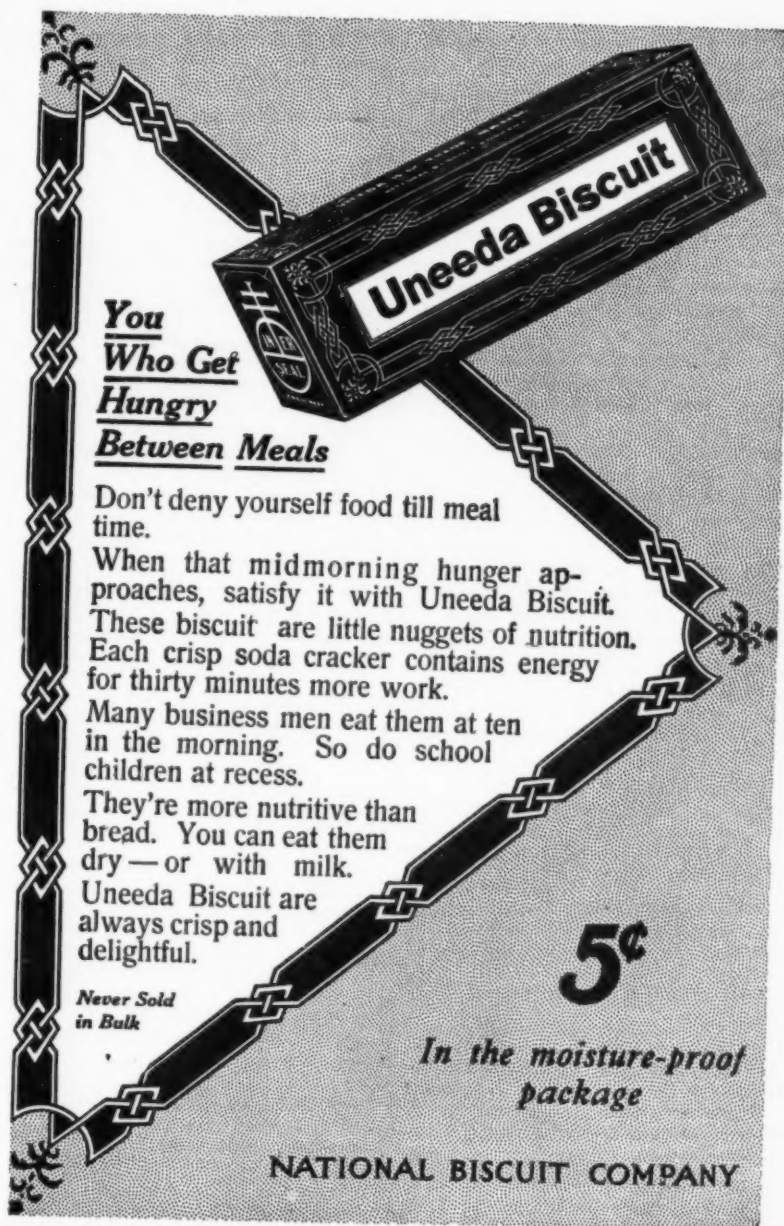
D. A. Wickizer has resigned his charge at Tulsa, Okla., to accept the office of secretary of the Oklahoma Christian Missionary Society. During his pastorate of about three years over 700 were added to the church. He was ever interested in civic affairs.

The sixth district convention of the Michigan Christian Missionary convened Oct. 4, at Owosso with thirty-five out-of-town delegates present. Dr. Jennie Crozier of India, spoke to the junior workers on the work in the Orient. M. H. Garrard, president of the society, and H. J. Derthick were on the program.

October 1 marked the closing of twenty-one years of service among the Dallas, Tex., churches by M. M. Davis. For eighteen years he was pastor of the Central Church, during which time 3,300 persons were received into the church and a handsome new brick edifice erected. For the last three years Mr. Davis has been pastor of the Ross Avenue Church.

Word is received from the missionaries at Bolenge, Africa, that 122 persons were baptized there July 2. The large brick tabernacle is nearing completion. Seventeen chiefs representing large towns in the interior came a few days after the baptisms to ask for teachers. One of them has already become a Disciple.

The state board of Iowa Disciples are planning for a state wide revival to be held in the several hundred churches in that state. The following secretaries have been appointed: F. E. Smith, Cedar Rapids, north-east district; S. M. Perkins, Davenport, southeast district; H. E. VanHorn, Des Moines, central district; Loren Howe, Cherokee, northwest district and B. S. Denny, Des Moines, general district.



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**THE CHRISTIAN CENTURY**

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A meeting is now in progress at Hood River, Ore., where T. S. Handsaker ministers. He is being assisted by C. L. Organ.

R. A. Long, C. M. Chilton and party, on the brotherhood tour, held sessions at Bloomington, Ind., Thursday, October 19.

A. W. Kokendoffer, pastor of First Church, Sedalia, Mo., began a series of evangelistic services on Oct. 2, at First Church, Paris, Mo., where Frank W. Allen ministers.

G. W. McQuiddy preached his last sermon for the church at Alva, Oklahoma, Sunday, Oct. 1. Mr. McQuiddy has accepted a call to Oklahoma City.

The Bible-school at Chillicothe and Brookfield, Mo., are in a contest. Thus far the Chillicothe school leads by two hundred points.

Evangelist R. W. Abberly and song leader, LeRoy St. John, are closing their meeting for the Springfield, Mo. Church. Over 120 persons joined the church.

Herbert L. Willett has been appointed by Governor Deneen as one of the Illinois delegates to the convention of the National Prison Reform Association which meets in Omaha, Neb., this month.

William Bayard Craig, who has ministered at Lenox Avenue Church, New York, for the past two years, has resigned and will remove to California where he will take up the work at Redlands.

Geo. H. Nicol, pastor at Red Oak, Iowa, held a meeting recently with twenty-one additions. Charles E. McVay assisted in the singing. Mr. McVay is now in a meeting at State Line, Ind.

The report from Hiram College is very encouraging. There is ten per cent increase in enrolment over previous years. President Bates appears on the program of the convention of the associated colleges, now convening at Des Moines.

W. A. Harp has taken up the work at Collinwood Church, Cleveland, Ohio. He reports that the church is growing and expectant. There were 483 in attendance at the Bible-school rally of the church, on a recent Sunday.

The state convention of Kansas churches, held recently at Parsons, was a notable meeting in many ways. The attendance was large and an excellent program and encouraging report will give the state work a fresh impetus.

F. F. Walters has closed his meeting at Weston, Mo., with a number of additions, and is now conducting evangelistic services at Saponburg, Kan. Mr. Walters dedicated the Grand View Church, Oct. 1. It was necessary to raise \$400 to cover the indebtedness and \$500 was subscribed.

The receipts of the C. W. B. M. for the year were \$333,534.85 against \$337,948.63 for last year. The \$400,000 mark at which this organization of Christian women aimed the past year will be "aimed at" another year, and it is safe to predict that it will be hit.

M. M. Nelson, of Monte Vista, Colorado, has accepted a call to the Highlands Christian Church of Denver and will move there January 1. The church at Monte Vista is in splendid condition and can pay a salary of \$1,200. Ministers desiring to make application should write J. C. Haggard, clerk. Applications should be accompanied by letters of commendation.

The members of the Brotherhood, at the First Church of Vincennes, Ind., have planned to do more substantial work. They have tabooed the banquet idea, and are planning to study the "Gospel of the Kingdom"

by Josiah Strong. Dr. Stanley Coulter, of Purdue University, has been engaged by the men to deliver a series of addresses during the month of October.

Robert M. Hopkins, American Bible-school superintendent, has prepared a missionary exercise on entirely new lines for the use of the Bible-schools on "Bible-school Day for American Missions" this fall. This program is to be used during the usual Sunday-school hour and is intended to develop the spirit of self-sacrifice among the scholars. It is hoped that their money may be more intelligently given.

A noteworthy pastorate both in length of service and accomplishment is that of George R. Rutledge who has served Third Church, Philadelphia, Pa., for the past fourteen years. The membership has grown steadily until it now numbers 600; the Sunday-school has nearly as large an enrollment with an average attendance of 400. The pastor has a class of 150 men who attend regularly. Every department of the church is manifesting harmony and activity.

The death of B. F. Coulter, the merchant preacher of Los Angeles, Calif., removes an outstanding figure. Mr. Coulter's store stands to Los Angeles as Marshall Field's to Chicago. With his own friends he built a church in his city and filled its pulpit himself for many years. His views were non-progressive and his church has had practically no fellowship with other Disciples' churches in missionary activity. Mr. Coulter and Professor McGarvey, life long friends, passed away in the same day.

At the close of evangelistic meetings Nov. 1, J. B. Hunley will conclude his ministry of three years and two months with the Neosho, Mo. church. During his stay the church debt has been reduced by \$8,000, 175 have been added to the membership and four young men have decided to enter the ministry. A strong C. W. B. M. auxiliary and a fine choir of competent musicians have been developed by Mrs. Hunley. During November he will conduct a meeting at Vinita, Okla., at the close of which he will join Chas. Reign Scoville.

The following note relating to the work of A. C. Smither at Los Angeles, Cal., is copied from the St. Louis Republic. "During my ministry an average of 125 members a year have been added to the church. The people are harmonious and the work prosperous. The church gives from \$2,500 to \$4,000 a year for missionary work. During my stay, I have preached 1,632 sermons. The church has been a leader in co-operative work among the churches of the city."

The annual convention of the Disciples of the Wheeling district convened at the Wheeling Island Church, Oct. 4. This district comprises the churches in Hancock, Brooke, and Ohio counties of West Virginia. W. E. Pierce, of Pittsburg, delivered an address on "The One Body in Cooperation." Other addresses were delivered by W. B. Taylor, Bethany College and D. L. M. Robinson, of Cameron. The report of the district secretary, F. M. Biddle, of Wellsburg, was highly encouraging.

After five years of successful work as state superintendent of Sunday-school work in Kansas, Myron C. Settle has been called to take charge of the work in Ohio, as soon as a successor can be appointed. Mr. Settle has accomplished a great work among the Sunday-schools of Kansas. In the year just closed, this state was second in the list in the number of Front Rank schools, having 107 which had reached this standard. Under Mr. Settle's efficient organization, Ohio will doubtless make rapid advance in this line of endeavor.

P. J. Rice of El Paso, Tex., recently delivered an address in that city, in Cleveland Square, before a mass meeting of church people and the labor unions. Several thousand persons heard him. The address appealed especially to the labor men. They asked Mr. Rice to speak before them especially in a labor mass meeting at Washington Park. He was prevented doing so by other duties. This is said to be the first recognition ever given to ministers by the unions of El Paso. Beginning October 1, Mr. Rice is preaching a series of sermons on "Some Conditions Challenging the Church." The following topics are being discussed: "The Church and Public Welfare," "The Church and the Labor Movement," "The Church and the Municipality," "The Method and Message for Today" and "Co-operate or Capitate."

### Front Rank Statement for 1910-1911

Forty-two states are included in the front rank report this year. In these states, 624 schools received gold seals, and 1,334 were certificate schools. Kentucky wins the National Banner. We know this brings joy to Walter E. Frazee, and many a worker in the blue grass state, while it is not quite so welcome an announcement to Myron C. Settle and the Sunflower state. Kansas has striven valiantly however and the effort has meant more to her than a thousand banners in themselves could ever mean. The same statement applies to Illinois and Nebraska, Indiana, Iowa, Oregon, Missouri, Texas, Ohio and many others. In all 624 Bible-schools have won the gold seal for the year while 736 others have held the certificates with one or more stars upon them. In all 1,360 Bible-schools have been enrolled in the campaign for the year. Last year there were only 277.

Claude C. Jones, of Florida, writes, "exactly half of the Florida schools are in line!" Mrs. Esson calls attention to the fact that "we have twenty-nine schools out of a 109 or a little better than one in four that hold the gold seal in Oregon." Nebraska's record is also one of the best, but then we could go on and on and mention each one individually. All have worked hard, but to Kentucky we must bow the knee this year, she leads us all.

It has meant much to have schools graded, trained teachers, organized classes, owning and using Bibles, holding workers' conferences and assisting intelligently, prayerfully and liberally in the spread of the gospel everywhere. It is too early to state what the new Front Rank Standard will be, but it is safe to say that all points made this year will count upon it. We must move our standards a little farther on, and then move the Bible-school army on to them.

We turn our first attention now to the Bible-school offering for American missions. In this we have made a special gain during the year, moving from 1,387 schools to 2,112, and from \$15,687 to \$22,243. Let us prepare for the greatest day in our history on Bible-school Day for American Missions, November 26. Supplies may be ordered free from the American superintendent. It is this offering that promotes all our Bible-school work in both state and national departments.

ROBT. M. HOPKINS,  
American Bible-school Superintendent.

### Christian Woman's Board of Missions Report

Actual receipts for September ..	\$ 88,082.44
Actual receipts for the year ....	331,134.85
Actual receipts including real estate .....	333,634.85
Actual receipts in advance of last year .....	19,498.82



Receipts from mission stations and mission fields ..... 36,969.82  
 Receipts for general fund in advance of that of last year .. 32,491.34  
 The deficit in the General Fund is reduced to (\$15,683.47. There was \$10,000 in annuity gifts for the general fund but this cannot now count to this deficit, but has been placed at interest. During the month of September, when we were making a special effort to meet the deficit of over \$27,000 in the general fund, it was necessary to draw \$6,000 from this fund for the purchase of property for the Japanese Christian Home in Los Angeles, California. Thus the needs of the work constantly draw on this fund. We believe the receipts for the next quarter will meet all expenses and completely annihilate the deficit.

Three hundred and twenty-three new societies were organized. Fifty-four of these are Mission Circles. The Sketch Book of Mission Stations, the Hand Book, and any thirty of the new leaflets and reprints listed in the annual report will be sent for \$1.

Let the people who are at home not care to hear of successes only. We must train them that they take an interest in the struggle.

MRS. M. E. HARLAN.

### Congress of Baptists and Disciples

The Joint Congress of Baptists, Free Baptists and Disciples is to be held at Atlantic City, Nov. 14-16, 1911. Subjects and speakers, as announced herewith, make an attractive program:

#### THE PROGRAM.

"In What Sense Is Christ Divine?"

Writers—Prof. Frank Aubrey Starratt, Hamilton, N. Y.; Rev. Wm. Bayard Craig, D. D. LL. D. (Disciple), New York.

Appointed Speakers—Rev. Homer J. Vosburg, Camden, N. J.; Jacob G. Walker, D. D., Mantua, Pa.

"What Are the Assured Results of Biblical Criticism?"

Writers—Rev. Chas. W. Gilkey, Hyde Park, Chicago, Ill.; B. D. Rahn, D. D., Springfield, Ill.

Appointed Speakers—Rev. John R. Brown, Providence, R. I.; Prof. Herbert L. Willett, Ph. D. (Disciple), Chicago, Ill.

"What Hinders the Union of the Baptists and the Disciples of Christ?"

Writers—Rev. Peter Ainslie, D. D. (Disciple), Baltimore, Md.; A. S. Hobart, D. D., Chester, Pa.

Appointed Speakers—Pres. W. H. P. Faunce, LL. D., Providence, R. I.; Rev. I. J. Spencer (Disciple), Lexington, Ky.

"Immersionists and Church Union."

Writers—A. T. Salley, D. D. (Free Baptist), Lewiston, Me.; Pres. F. D. Kershner, M. A. (Disciple), Milligan, Tenn.

Appointed Speakers—Pres. Harry Pratt Judson, LL. D., Chicago, Ill.; R. S. MacArthur, D. D., New York.

"Pauperism—Its Causes and Cure."

Writers—Geo. F. Mosher, LL. D. (Free Baptist), Boston, Mass.; Prof. J. P. Lichtenberger, Ph. D. (Disciple), Philadelphia.

Appointed Speakers—Mornay Williams, Esq., New York; Prof. Walter Rauschenbusch, D. D., Rochester, N. Y.

"The Mystical Element in Christianity, What Is It and What Is Its Value?"

Writers—Rev. D. H. Clare, D. D., East Orange, N. J.; Pres. Alfred W. Anthony (Free Baptist), Lewiston, Maine.

### Foundations of Empires

By J. W. McGarvey.

The following words of interpretation of the work of the Foreign Missionary Society were written by President McGarvey shortly

Now in Press

Ready Next Week

## The Divinity of Christ

By Edward Scribner Ames

### In Six Chapters

1. THE DIVINITY OF CHRIST
2. AN EMPIRICAL VIEW OF JESUS
3. WHY I AM NOT A UNITARIAN
4. THE FRIENDSHIP OF JESUS
5. THE RE-INCARNATION OF CHRIST
6. TWO OR THREE AND CHRIST

This book is now in press. It will be ready next week. It contains a statement of Dr. Ames' views on the problems centering around the person of Christ. But it is more than a treatise. It is a living word spoken to the hearts and souls of living people. Orders may be sent in at once. Price 65 cents postpaid.

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 700 E. Fortieth Street, Chicago.

### Missions in Missouri

The readers of the Christian Century, in Missouri, are counted among our substantial and dependable supporters of our Home Missionary work. We believe that you are ready to advance every worthy cause and to improve on any plan that looks toward this end. We have adopted, in Missouri, the Uniform Missionary Plan as follows:

1. Adopt a missionary budget for the year, the aggregate sum of which should not be less than the sum of all the present annual missionary offerings, and should equal a minimum of one dollar per capita for the membership of the church.

2. Appoint a missionary committee in each church, who shall make an every-member canvass and endeavor to secure a weekly pledge for missions and payment through the duplex or missionary envelopes.

3. Present the various missionary interests in all the churches on their respective days for purposes of education and to afford opportunity for offerings from those not contributing through the regular channels.

4. All missionary money should be sent promptly to the several societies and full settlement made quarterly.

The distribution of missionary offerings should be equitably apportioned among the following interests: Home Missions—state and national, Foreign Missions, Church Extension, Benevolences, Ministerial Relief, Education.

5. This plan should be inaugurated at once and the state and district boards are urged to a prompt and diligent prosecution of this plan, until it shall be made effective throughout our state.

We believe every word in this plan is of incalculable value and recommend that it be most seriously considered and adopted in every church. It combines the special feat-

before his death. They show a statesman's insight into this supreme task of the church.

—THE EDITORS.

The work of the Foreign Christian Missionary Society has a worth beyond what any human being can now adequately estimate. It is planting churches of the primitive order here and there in heathen lands, as such churches were planted by the apostles and the early evangelists. And as the latter churches, with few exceptions, lived on and grew, until they finally attained such power as to control the religious sentiments of the ancient world, so the former will live and grow until the modern world will come under their spiritual dominion. But this modern world is so much greater than the so-called world of the ancients, both in its known territory, and its actual population, that there is scarcely any comparison between them. It is an incomparably greater world also in its power to glorify God by exalting all the faculties of humanity; and from this point of view more than from any other will its subjugation to the reign of Christ rise in importance about the achievements of the ancient church. The men and women who are planting these feeble churches now are really laying the foundations of spiritual empires, in which their names will be loved and remembered as now we remember the names of those who first visited with the gospel the various provinces that have since grown into the Christian nations of the modern world. The man who today endeavors to take into his comprehension the greatness and glory awaiting our great republic, is bewildered by the prospect; how much more the man who attempts to comprehend the varied glories of that coming age when all the kingdoms of the world will be the kingdoms of our Lord and his Christ. With this as the outcome, an outcome that passes knowledge, what other men on earth have so much reason for courage amid their toil as those who are spending and being

# The Gospel of the Kingdom

These lessons in Social Christianity, edited by Josiah Strong, who has done as much as any one to enlist the modern church in the social enterprise, have awakened a response among wide-awake progressive pastors and church workers in all parts of our country. Back of Dr. Strong is an Advisory Committee of thirty leading representatives of the various denominations. Hundreds of groups—Men's and Women's Clubs, Young People's Classes, Adult Bible Classes, Y. M. and Y. W. C. A. classes as well as prayer-meetings—have been using these lessons during the two years of their existence.

So wide-spread has been the interest in this line of study that the Publishers of the Bethany Graded Lessons have made arrangements to co-operate with the American Institute of Social Service in supplying the maturer classes of our Sunday Schools with this literature.

No one will take exception to the statement that these Lessons on Social Service are the most vital, timely, thought-provoking, reverent and satisfying treatment of the big problems of the social order that have ever been offered to Sunday Schools.

*And not the least of their value is that they elicit an interest at once in every one to whom their subject-matter is mentioned. New classes can be easily organized for this study. Old classes can be doubled and trebled! The Lessons fit up close to the every day life of the people.*

Published in magazine form and issued monthly. The subscription price—50c a year—makes them less expensive than the usual adult lesson literature.

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ures of successful operation in the budget plan, the special day plan, and the every member canvass plan, and combines them all so that each will help to accomplish what the other may fail to do.

We are ready to mail to every church a hanger illustrating the working of this plan and a leaflet giving details and suggestions that will help in the inauguration and operation of the plan. We request correspondence from all interested in this matter to the end that we may be of largest possible service. D. Y. DONALDSON, Cor. Sec'y.

## Notes From the Foreign Society

J. B. Dougherty, of Manila, P. I., is now on his way to Lexington, Ky., to prepare himself for the work in that land. He is a consecrated man and will make a strong missionary.

E. A. Long gave \$7,000 September 26, for the new hospital at Laoag, P. I. This pleases Dr. C. L. Pickett.

Logansport, Ind., and the churches in that county, Cass, become a Living-link in the foreign Society. This is chiefly due to the effort of J. H. Craig, who has served the Logansport church for eight years.

The church at Niagara Falls, N. Y., becomes a Living-Link in the Foreign Society, supporting Mrs. H. A. Baker. Secretary S. J. Corey spent Sunday, October 8, with them. He was accompanied by A. E. Corey of China.

The church at Dayton, Ohio, John P. Sala, pastor, becomes a Living-link and will probably support Mrs. D. E. Dannenberg in China. This is an advance step for Dayton, and the church is to be congratulated.

The church at Richmond, Ky., enters the Living-link rank. E. B. Barnes is the minister. This good church is to be congratulated upon this advance step. This makes four new Living-link churches with which we start the new year.

Nicholas County, Ky., is an interesting county. The churches are supporting a missionary at Batang, Tibet. Every church in the county gives to Foreign Missions. It is said that the Bald Church gives more for Foreign Missions according to its wealth than any other church in America. The Negro church, of Carlisle, gave more for foreign missions than any other church of that race in our brotherhood. G. M. Brooks, a live business man, has led in bringing about this fine result.

Miss Rose Armbruster reports one more baptism at Akita, Japan.

Professor Frank Marshall of Christian University, Enid, Okla., has a mission study class of 100 members. They are using The Uplift of China. Professor Marshall has a large class in mission study each year.

A new mission study book is just being issued by the Foreign Society. It is entitled, "Ten Lessons in World Conquest" and is written by Stephen J. Corey. Hundreds of classes will no doubt desire to use this handy little book. It is especially good for use in Christian Endeavor meeting and midweek prayer-meetings. It is twenty-five cents a copy, five or more copies, twenty cents each.

This has been the banner year on the mission fields. The favor of God has been upon the work and the workers. There were 2,011 baptisms on the different fields, 200 more than last year. There are now over 5,000 pupils under instruction in the ninety-five different schools and colleges of the society. There are 295 young men studying for the ministry, a gain of sixty-six over last year. There were 16,200 in the Sunday-schools in mission fields, a gain over last year of nearly 4,000. The number of patients treated in our hospitals during the

# The Best

Did you know that the Uniform Sunday School lessons for 1912 will be in The Life of Christ? That means that you will want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loae Scott's LIFE OF CHRIST in Fifty-two Lessons. It is a new book. A second large edition is now being prepared to meet the great demand expected this fall. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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year was 157,988. This is a great work and this alone would justify all the money and time expended. The missionaries from each field report a very hopeful outlook for the future.

No less than \$500,000 must be raised this year for foreign missions. The growing work urgently demands this amount and our people are more than able to give it.

F. M. RAINS, Secretary.  
Cincinnati, Ohio.

### The Funeral Services of President McGarvey

In a service marked by simplicity and deep feeling, all that was mortal of President John William McGarvey was laid to rest Monday afternoon, in the Lexington cemetery, not far from the graves of three men with whom the middle period of his life was spent, President Robert Milligan and Robert Graham, and "Raccoon" John Smith; and all of them within a stone's throw of the towering shaft crowned with the heroic figure of the immortal Henry Clay. From ten o'clock in the morning until three in the afternoon, the body lay in state in the Central Church, and a continuous procession passed by to look for the last time upon the face of one who had labored longer than any of his colleagues to make the College of the Bible true to the purpose of its founders, who had gained fame as a Bible teacher in every land where the Disciples of Christ are known, and who had influenced the thinking of that people more than any man of his generation, with the possible exception of Isaac Errett, who spoke more often than he and to a larger constituency. The public schools were closed at noon, the State University dismissed the afternoon classes, together, of course, with Transylvania University and its related schools, as a mark of esteem to this distinguished citizen of Lexington. The immense congregation that filled the church to its utmost, and the hundreds who stood near the doors within and without, bore silent testimony to the passing of a great soul, while not a suggestion within gave token of the leaden skies and the drizzling rain that was falling without. Grouped near the pulpit were the faculties of Transylvania and the College of the Bible, while directly in front of the pulpit sat the family and the immediate relatives. One son in Texas was unable to be present, and the devoted wife was detained at home through illness. The flowers were there in generous profusion to say by their beauty and opulence what no lips could say, and to remind us at once of the frailty and the glory of human life. Covering the pulpit Bible was a large pillow bearing the words, "The Open Bible His Fortress."

Promptly at three o'clock, from the organ came the strains of "Nearer My God to Thee," which was sung by the choir. Rev. Mark Collins of the Broadway Church read appropriate selections from the Scriptures, after which "My Jesus as Thou Wilt," was sung. Rev. I. J. Spencer of the Central Church offered an impressive prayer. Following the hymn, "Abide with Me," Professor B. C. Deweese of the College of the Bible, spoke of the cordial relations which had always existed between the Faculty and the honored President. Rev. John S. Shouse, an intimate friend of President McGarvey's for many years, preached the funeral discourse, basing his remarks upon the paragraph in Ephesians 6:10-20. With great feeling Brother Shouse spoke of his friend as the Christian soldier, wearing the armor as few men of this age have done, standing against the enemies of scripture, piercing through and through with the sword of the Spirit.

the fallacies which, under one name or another, were undermining the authority of God's Word. In his chosen field of work, the defense of the Bible, President McGarvey will be longest remembered, though that work was taken up when he was sixty years of age, and laid down when he was seventy-five.

Continuing, the speaker bore eloquent testimony to President McGarvey's magnanimous spirit, to his devotion to his daily tasks, to his tenderness in his home, and his deep consecration to God. The closing words of Brother McGarvey formed a fitting climax to a sermon, chaste, sober, and beautiful in the

## The Rest of This Year FREE

All new yearly subscriptions for The Christian Century, at regular rates and ministers' rates, received before December 31 will be credited to December 31, 1912. This means all the rest of this year free! Now is the time for every reader to bring his friends into the Christian Century family. The sooner you act the more they get! Bring this offer to their attention this very week! The price is \$1.50 in advance. To ministers \$1 in advance.

## THE Moral Leaders OF Israel

By Professor Herbert L. Willett

### PART I, FROM MOSES TO ELISHA

This is the first of four parts, which will cover the entire field of prophetic activity in the Old Testament. In the present issue there are thirteen sections, as follows:

THE PROPHETS AND THE OLD TESTAMENT.  
THE BEGINNINGS OF PROPHETIC WORK.  
MOSES AND ISRAEL.  
MOSES AND THE BEGINNINGS OF THE NATION.  
THE RISE OF SAMUEL  
SAMUEL, JUDGE AND PROPHET.  
DAVID AND NATHAN.  
AHIJAH OF SHILOH.  
ELIJAH AND THE PROPHETS OF BAAL.  
ELIJAH, DEFENDER OF POPULAR RIGHTS.  
ELISHA, THE PASTOR OF ISRAEL  
THE REFORMS OF ELISHA.  
THE PROPHETS OF THE JUDEAN SCHOOL.

These studies and those that follow in the series have been in use in many Sunday-schools during the past year, in the weekly form in which they have appeared in The Christian Century. This first part is now thoroughly revised and published in convenient form for class work or private use.

It contains ninety-two pages, is bound in paper, and is sold at thirty-five cents the copy.

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devotion of the preacher to his friend of other days, "Lord, I come, I come."

While the congregation stood, the choir sang, "Father Whate'er of Earthly Bliss," and the casket was borne from the church to its final resting place.

Among those from a distance who attended the funeral were J. H. Garrison of St. Louis, R. H. Ellett, Iola, Kan., A. McLean, I. N. McCash, and John Errett of Cincinnati, Evangelist W. T. Brooks, Bellevue, Ky., and a score or more preachers from different parts of the state.

ELLIS B. BARNES.

Richmond, Ky.

### Church Extension News

As stated in our telegram to the newspapers on September 30, the books closed for the current Missionary Year with a falling off of \$700 from the churches and \$17,000 in Annuities. Many of the strongest and most liberal churches did not get their money to the board before the books closed, otherwise there would have been a gain. Last year we received one gift of \$12,000, another of \$10,000 on the annuity plan. We also received two \$5,000 bequests. This is a total of \$32,000 in four gifts. This was hard to overcome in a year of financial stress. Our board feels very grateful for the help the churches and people gave us this year. Will the preachers please note that October receipts will be published with our annual report and we trust the delinquent churches will keep their collections coming in during October. The chief thing is the offering and not the date of its coming. For the whole year only \$21,061.10 was received from the churches. The board feels that the annual offering should bring a larger return than that.

Since our last report an annuity of \$1,000 was received from a friend in New York and \$500 from a sister in Ohio. Annuity money can be used at once to great advantage in church building. Most of our large loans are made from the annuity fund. The weaker churches are helped with 4 per cent money. In the Church Extension work annuity money will build churches while it earns the annuitant an income. This is surely a blessing to the giver of annuity money.

At our board meeting on Oct. 3, the following loans were granted from our annuity fund at 6 per cent: Bonham, Tex., \$5,000; Pasco, Wash., \$500; Hennessey, Okla., \$1,500; Auburn, Neb., \$5,000; Rochester, Ind., \$1,000. The following loans were granted from our 4 per cent fund: Norfolk, Neb. Park Ave. Church, \$800; Vancouver, B. C. Central Church, \$800; Vancouver, B. C. Central Church, \$5,000; Blacksburg, Va., \$1,000; Hamilton, O., Lindenwald Church, \$4,000; Jennings, La., Colored, \$300; Edgemont, S. D., \$600; Aurora, Mo., \$3,500; Salem, Ark., \$700; Winslow, Ark., \$500; Humboldt, Kan., \$2,500; Chenoweth, N. D., \$750; Arnett, Okla., \$400.

During the month of September the following loans were paid to help complete buildings: Bennett, Neb., \$1,250; Needles, Cal., \$800; Charleston, S. C., \$4,500; Truscott, Tex., \$200; Durango, Colo., \$2,500; Palisade, Colo., \$450; Flemington, Mo., \$500.

The board earnestly appeals to the churches to keep the Church Extension collection going during the month of October.

All remittances should be made to G. W. Muckley, Cor. Sec., 603 New England Building, Kansas City, Mo.

G. W. MUCKLEY, Cor. Sec.

### Ohio Secretary's Letter

Ohio Disciples are rejoicing in the coming to us of Myron C. Settle of Kansas, to lead our Bible School forces. In nearly five years of service he has brought the Kansas schools to a high degree of efficiency and en-

thusiasm. Under his leadership more than 11,000 new people have been added to the schools in the last month. 104 have qualified as front rank schools and 114 are on the honor roll. The schools of Kansas raised the past year, nearly \$3,500 for state work. He has been honored with the presidency of the Interdenominational Sunday-school Association of Kansas. He is a native of Kentucky and comes to our work with years of successful experience and with great technical preparation for his work. He has been a diligent student of Bible Schools and Methods and has had splendid preparation in the Hartford School of Religious Pedagogy. Personally he is affable and attractive. He will be warmly welcomed by the Ohio Bible School workers. The better we know him the more we will love him. We will pray for him and help him and in every way work to set far forward the Bible Schools in Ohio. It is expected Brother Settle will begin his work in Ohio, Jan. 1.

There is serious insurgency in the ranks of Ohio Disciples. Sometime ago the ministers and churches received a request to reach a certain aim in their contributions for Ohio missions, Nov. 5. The Licking County people got together and overthrew these suggestions, adopting certain others of their own, whereby they set for themselves a larger aim than the one suggested. One church that has been asked for \$10, is aiming to raise \$40; another that was asked for \$50 thought that \$100 would be right. The officers of District 19 met in solemn conclave and raised their aim 30 per cent. This type of insurgency is far better than standpatism. Let the good work go on.

A good sister whose life has been devoted to the building up of the kingdom has recently given to the society \$500 on the annuity plan. From this she will receive an income of \$30 per year as long as she lives and when she no longer needs it, the money will be used for Christian work in Ohio. Others have expressed an interest in this form of giving and we are hoping that good results for our state work are to come from this way.

The conventions are still going. At this writing five more are to be held extending almost to the eve of Ohio Day. The secretary is making addresses on Ohio missions in two or three churches every Sunday at this season and is filling every vacant week night with dates on behalf of our work.

864 Rose Building. I. J. CAHILL.  
Cleveland, Ohio.

### National Benevolent Association Activities

A. J. Bush, the veteran representative of the association in Texas, has recovered his health and is ready for work again. He has been so long identified with the benevolent work in Texas that it seems unnatural without him.

General Secretary Mohorter is meeting with much encouragement for the future of the work as a result of his visit to the conventions on the Atlantic coast.

Mr. J. L. Green and wife have succeeded J. F. Green and wife, recently resigned as superintendent and matron of the Home at Baldwin, Ga. They are starting in well. They are promising good things for the future of our Southeastern Home.

The association has recently received several small annuities. The year that has just closed was the greatest in the amount given to the annuity fund in the history of the association. The amount was \$25,151. The association receives amounts from \$100 up. Write for information.

All of the homes of the association used for the care of children received from infancy to twelve years. They receive mothers with their children.

The only institution in St. Louis belonging to the association, and hence responsible to the churches, is the Christian Orphans' Home.

JAS. H. MOHORTER.

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## Indiana Preachers in Conference

Seventy-five preachers from all sections of the state except the extreme north responded to the call for a conference and met in Indianapolis on Monday, October 9, for an all day session. The fellowship was delightful, the work constructive and will, it is hoped, prove to be the beginning of a definite policy of coöperation and systematic work among our churches for greater efficiency in their own respective fields, and also in the larger field of coöperative missionary work.

Two papers were read that formed the basis for the general discussion and also for the final action taken in the form of commendatory resolutions. One by the secretary on "The Place of Missions in the Life of the Church" and the other by E. F. Daugherty on "County Organization." The former emphasized the fact that the missionary enterprise is the business of the church as distinctly as the preaching of the gospel locally and the means for carrying on missionary work should be provided by the church in the same way that she provides for the local work of the church. A missionary budget, an every member canvass and weekly contributions form the out-

line of the plan suggested. Brother Daugherty suggested a plan of county organization for coöperative work which, if adopted and worked, will bring our work in a few years to a state of efficiency that will count much for the influence of the church and the cause of the Master in the enlargement of his kingdom.

Resolutions embodying the suggestions of the two papers were submitted by a committee consisting of C. H. Winders, M. W. Harkins and L. C. Howe. After considerable discussion they were adopted in the form given below. On motion of J. Boyd Jones, of Anderson, the secretary was instructed to prepare and send a report of the conference to all the preachers and churches of the state. Following are the resolutions:

1. We recommend that a properly authorized missionary committee be constituted in each church to devise, with the official board, a missionary budget separate from the current expense budget. Said committee should distribute missionary literature and be responsible in connection with the official board for the distribution of the missionary funds upon the following basis: Foreign missions 40 per cent, Home missions, including state missions and church extension, 40 per cent, and 20 per cent ministerial relief and benevolences.

2. We further recommend the use of the duplex envelope and weekly offerings as the method of raising missionary money. And we request the missionary boards to recommend to all of our churches the adoption of this plan.

3. We recommend the forming of county organizations as far and as speedily as possible. The purpose of the organizations shall be, first, to increase the efficiency of every church in the county and second, to secure the coöperation of the churches with the missionary interests of the Disciples of Christ.

It is the purpose of the secretary to prepare for general distribution a leaflet setting forth in detail a uniform plan for county organization and for raising and distributing missionary money. It is hoped the action of the preachers at the conference will result in a careful study of the problems considered by other preachers and churches with a view to arriving at some uniform practice. It will help us if preachers and others will give us their judgment as to the plan of county organization and the basis of distribution of the missionary budget. We trust that the action taken will result in some formal action at our next state convention that will express the united judgment of the churches. L. E. MURRAY, Sec.

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**HOW DIFFERENT--EASY** Put on the hot fire; add water, then soap, then clothes; move hands only occasionally; in a few minutes first batch is done; the next batch same way, same water, so on till all is done. Clothes are sterilized. No chemicals—use good soap.

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It has no wheels, cogs, rubbing boards; no machinery—nothing to get out of order. Easily kept clean and handled. Made of metal, strong, durable, light in weight—12 pounds. Takes but little room. Simple; made for the home.

**THE SHIELD** The steam and hot suds do the work in the Easy Way. "Clothes were on the stove washing themselves while I was washing dishes." Mrs. M. A. Brooke, S. D. "Did a big washing with it in 45 minutes." Miss Laurita Mitchell, O. "Did a week's dirty washing in 30 minutes without feeling tired or worried." Mrs. Cora J. Brown, Ky. "Done a two weeks' washing in 45 minutes; clothes washed clean without any rubbing and squeezing on the old washboard; JUST A PLAY SPELL TO USE IT." Frank S. Post, Pa.

### INTERESTING TO WOMEN

**DAINTY THINGS**—Embroideries, laces, delicate dresses, shirtwaists, skirts, children's clothes, fine undergarments, lace curtains, are all washed in the Easy Way without injury; the dirt is dissolved in the delicate fabric; they have washed themselves. "Our washing looks the whitest in the neighborhood." Mrs. A. Hofer, Minn. "I gave it a trial on all kinds of clothes and got the desired result—good, clean, fresh clothes." Mrs. G. I. Snyder, Pa. "I can truthfully say the easiest washing I ever did; far beyond my expectations." Mrs. Amelia Cuyler, N.Y.

**HEAVY THINGS** like woolen blankets, bed spreads, quilts, look like other things to the Easy Way. "I have washed a pair of woolen blankets, cotton ones, heavy bed spreads, woolen trousers, woolen dress skirt; things that are heavy and stubborn to handle; I have finished with practically no work; it certainly is a hard work saver." Mrs. M. D. Bates, Ill.

**GREASY CLOTHES** Farmers' garments and mechanics' overalls, colored clothes and flannels all go in the Easy Way; are washed the same as handkerchiefs. A lady in Kentucky says: "My husband had a pair of real dirty overalls; I was surprised how white and clean they were when they came out of the Easy Way." "Easy Way washes white clothes and colored clothes equally well, taking out all the dirt; I consider it a great Labor Saver. Time Saver and preventative of Back Ache." E. N. Curtis, Okla.

### I WANT ONE

"People are tired of the old way of washing and the weekly dread; they have examined my clothes on the line and are satisfied and when I tell them I never ever brought up the washboard from the cellar, they say 'Is that so, well, I want one.'" Mrs. L. S. Slesser, Neb.

### SAVES COST

In wear and tear of clothes, savor wife. Saves time, labor, money. Saves aching back and limbs. Work done in the morning—wife has day to herself. Why spend all day over the washing machine or tub? Do the washing the new way—the quick way—the best way. Done in 50 minutes. Other women are doing this. Don't try to do without it.

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### HOW TO GET ONE

Send no money; simply your name and address. Will send you circulars giving full description and hundreds of testimonials from users. The price of the Easy Way complete ready to use with full directions so that any one can use it is only \$6.00. If you prefer to order at once, do so. You won't be disappointed. The Company are reliable, backed by a capital of \$100,000; have been in business for years and do just as they agree. Don't fail to send for description anyway.



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